

100
A
TREATISE
OF
CHRIST'S Intercession:
Grounded upon *Heb. LIII. 12.*

WHEREIN

Is contained an account what Christ's
Intercession is. How our Lord Intercedes.
What Transgressors he Intercedes for.
The manner how he manageth this Work.
The Property of this Intercessor. Rea-
sons why Christ only is Intercessor.

TOGETHER

With a Practical Application of this Com-
fortable DOCTRINE.

By O. H. Minister of the GOSPEL.

Heb. VII. 25.

*Wherefore he is able also to save them to the uttermost, who
come unto God by him, seeing he ever liveth to make in-
tercession for them.*

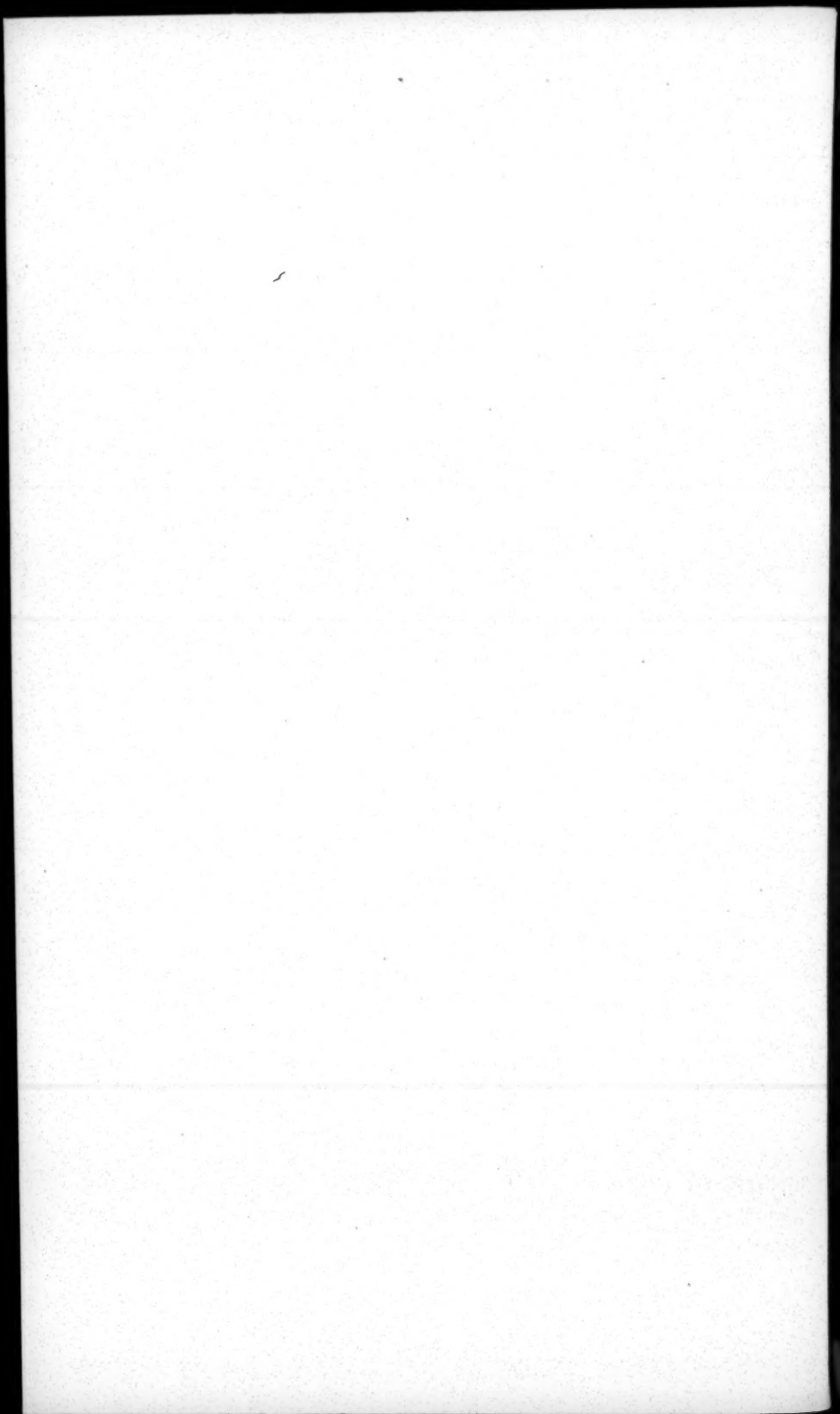
Tertullian Apol. ad verum.

*Dicimus et palam dicimus et apertè, quod per crucem
crucis immolaveramus DEVM COELUMQUE
STVM.*

Augustin in Psal.

*Sacerdotem si requiras, super calvariam crucis
se, qui in terra morans est pater.*

London, Printed by J. Streater, at the Sign of the
Anchor, in St. Dunstons Church-yard, 1681.



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Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

Tertullian Apol. adversus gentes.

Dicimus et palam dicimus et sapienter quæramus, sacrati et cruenti vociferamus DEVM COLUMVS PEN-CHRISTVM.

Augustin in Psal. 94.

Sacerdotem si requiras, super cælos est tibi intercessor pater, qui in terra mortuus est pro te.

London, Printed for John Widdowes & Son, in St. Dunstons Church-yard, 1694.

Thomas Goodwin Born
th
October 26. 1715 th
Lund Nov. 11. 1700

Thomas Birkinhead
His Book 1791



THE PREFACE.

Christian Reader,

I have great need to Apologize for this my undertaking, partly because of King Solomons Caution, Eccl. 12. 12. And farther by these, my Son, be admonished, in making many Books there is no end, and much Study is a weariness of the Flesh. And besides I have obtruded several Practical Treatises upon the world in this Critical Age. But as to that Text, I suppose the Wise Mans meaning is about Subjects Natural, or Politital, or Polemical. As for truly Spiritual Practical Truths, they lye in a little room, so saith he, vers. 13. let us hear the conclusion of the whole matter, [Fear God and keep his Commandments] for this is the whole [Duty, Business, Happiness] of Man: True Religion consists in a right Principle and Catholic Obedience, to which every Soul must be devoted; and it is the

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Ministers to Preach and Promote the
1 Tim. 1. 4, *Doctrin which is according to Godli-*
5, 19. - 6. 3, 4 *ness, to use wholesome Words, for Peo-*
ples Edification, holding Faith and a
good Conscience: Nor is it inconsistent with their
present Work to transmit something
2 Pet. 1. 15. *to Posterity by Writing, that after*
their decease, Generations to come
may have the Truths of God always in Remem-
brance. It's true, we have Sacred Records of in-
fallible Scriptures, but Practical Treatises of Godly
Ministers have always been accounted most excellent
Expedients to propagate Religion in the World, and
have proved successful for the attaining their end.

I have but a few hints to give of the Reasons
of this my present undertaking.

1. *The Subject is exceeding necessary, our Persons*
and our Prayers are quite lost were it not for this,
we are only accepted in the beloved, if our Lord
Jesus does not hand poor Sinners to God, wo be to
them, no Gospel-Doctrin is more necessary then
this; the very Satisfaction of Christ will do us no
good without his Intercession.

2. *Most People are Ignorant of it, or forget it*
in their Approaches to God; when Conscience, Re-
lations, Ministers put Souls upon Prayer, or sore
Afflictions, or Death force them to go to God by
Prayer, they understand little of the Right method
of taking Christ along with them by Faith, but go
to God absolutely considered, or if they say for
Christ's sake, its but a Complement, they cannot
improve him.

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3. I find not (in all my acquaintance with Books) any one Treatise upon this Subject, Systemes of Divinity mention it, and some others glance at it occasionally, but none that I have seen treat purposely of it, tho' it be one of the Fundamentals of our Religion, and deserves serious consideration.

4. Providence hath cast me into a declining condition, and some Infirmities which render me incapable of Travelling abroad, yea, or among my Neighbours, so that I cannot Personally converse with my Hearers, yet my Heart is much carry'd out towards them, and to God for them, amongst whom I have labour'd in Publick and Private, above Fifty years, and having Preach'd through this Fifty Third Chapter of Isaiah, in relation to the great ordinance of the Lord's Supper, and having finish'd it, I was mov'd, partly by my own Inclination, and partly by the instigation of some friends, to resume the thoughts of it, and put it into Writing, which hath greatly increased and multiplied exceedingly in my hands, and (as I conceive) this point is indisputable, no such Controversies have been rais'd about this part of Christ's Priestly Office as of the other about his Satisfaction on the Cross for the Sins of Men, and I love not Controversy; I need not meddle with Papists many Intercessors, who distinguish of a Mediator of Satisfaction and a Mediator of Intercession, the former they say is proper to Christ, the latter is common to Saints and Angels.

Al poor Sinner! How dar'st thou appear before the Tremendous Jehovah? Look to thy state and

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standing, tremble lest thou be found Christless, in Days, at Death, Judgment: God is a Consuming Fire, thou art dried Stubble; God a terrible Judge, thou art a guilty Malefactor: When death sits upon thy lips, and thou must be gone into another World, Satan catching thee, the Law roaring, Conscience accusing, Worldly comforts leaving thee, Divine Vengeance meeting thee, as thou art passing out of time into Eternal Torments. Then (if not before) the Sinners in Zion are afraid, fearfulness surprizeth the Hypocrites. (Oh then your hearts will meditate Terrors) Who among us shall dwell with the devouring fire? Who amongst us shall dwell with the everlasting burnings? But there you must dwell, there you must live in misery whether you will or no, death will not put an end to your being, but well-being. How glad would you be to be annihilated? Oh that I might lye in Hell a thousand years, a thousand thousand years endure intollerable Torments, so that after millions of years I might be set at liberty, no, no, the door is shut, the gulf is fixed, there you are, there you are like to abide for evermore. Oh that you were wise to consider these things betime before they be for ever hid from your eyes: Ministers intercede for God with you to gain your consent, the Spirit strives with you, Conscience checks, God affords helps, all these will be your accusers another day if you close not with Christ.

Particularly,

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Particularly, my poor Neighbours and Heavens, let me now bespeak you in the Bowels of Christ; as one going shortly to give up my accounts; Shall I meet you at the right hand among the Sheep, or the left hand with the Goats? Whether would you bear, Come ye blessed or go ye cursed? Are you content to be banished from God, or desirous to be admitted into everlasting Communion with him? Look on these as dying words of your ancient Pastor, O that we may meet with comfort another day, that he that Sowed, and such as Reaped may rejoice together.

I have but a few hints to leave with you, which I desire you to receive as the last Legacys of a dying Man, a Friend, a Preacher,

1. Thoroughly study your lost and lapsed state by your Birth-Sin, you are estranged from God, and so continuing must be for ever banisht from him at Death: You must be changed or damned.

Psal. 51. 3.
Rom. 6. 23. 5.
19. 23.
Mat. 13. 3.

2. Search the Scriptures, there you find the way to Heaven opened, the Characters of the Saved, the black brands of the Damned; the Promises, Precepts, Threatnings, lean not to your own fancies, but Divine Oracles.

Joh. 5. 39.
--- 2. 22.
Act 17. 11.

3. Examine your Consciences; enter into the Secrets of your hearts, commune with them, bring your hearts to the Rule and Touchstone, spend some time alone upon it, be faithful and impartial, tremble at a mistake.

Psal. 4. 4.
2 Cor. 13. 5.
Gal. 6. 4.
Zeph. 2. 2.

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4. Accuse and condemn your selves, you'll find great Reason; your Sins are obvious to God and Conscience, if you hide them, they'll undermine you; there's hopes God will clear you if you censure your selves.

5. Renounce every Sin, works of flesh, its Sin that separateth betwixt God and you, that will drag you into Hell, that provokes the most high against you; mortify Lust or it will kill you.

6. Strike a Covenant with God; Solemnly renew your Baptismal Covenant; take God as your God, and give up your selves to him, deserv not one day, tell the Lord you are his by many Obligations.

7. Disown your selves or any thing in your selves, judge your selves most unworthy of this high favour of entertainment; you may and must account your selves even as dead dogs before God.

8. Joyn with God's People; stand not at a distance from those that God owns; Away with vain Persons whom God rejects, sit not with them, but love and chuse the Society of Saints that Christ pleads for.

9. Be much in Prayer; plead with God for a Spirit of Grace: Christ is Gods gift, bless him for him, beg him

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of God, you may have Pardon, Heaven, Comforts, without Money and without Price: Will you not ask? Rev. 3. 18.

10. Rest not satisfied without Saving Faith which gives Interest in Christ: Remember all Men have not Faith; some have a Faith but not Sincere; yet its absolutely necessary, no living, no dying without Faith. Eph. 2. 17.
2 Thel. 3. 2.
Heb. 11. 6.

I give but an hint at these things, Read the rest in this ensuing Treatise.

As for you that have a Principle of Grace, an Interest in Christ, admire the Riches of Gods Grace in him, still say, thanks be unto God for his unspeakable gift: It is the greatest gift that ever came out of the hands of God, or that ever was in the hands of Man, without whom all Gifts are but giftless Gifts: Nothing you have will do you good without him, nothing you do is accepted without him. Oh admirable Grace! Christ is the Screen that shelters you from Gods Wrath: He is the Kings Favourite that makes you welcome into the King of Heavens Presence: It was for you he came from Heaven to Earth; it is for you that he's gone to Heaven, to warm a room for you, and prepare Mansions for you; it was for you that he was Man, and acts as God. Its worth observing that twice did that excellent word sound from Heaven, once at his Baptism, and again at our Lords Transfiguration, [This is my be- 2 Cor. 9. 15.
Joh. 14. 2.
Mat. 12. 17.

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loved Son in whom I am well pleased] mark it, he doth not say with whom, [as with his Person] but in whom [i. e. all that have Interest in him, and come to God through him]. Oh happy Souls, come when you will, come in what condition you may be in, and you may find relief and release. Be not discouraged with the Splendor of the Divine and dazzling Glory: God appears in the

Lev. 16. 2. Cloud by the Mercy-Seat, and the
Exod. 25. 21, Mercy-Seat is above upon the Ark,
22. to secure Sinners from the rigour of the Law, and then Jehovah will meet Sinners Souls and commune with them.

This is an admirable condescension in God, and advancement of a Christian: I may say
Acts 1. 11. to you, Why stand you gazing up unto Heaven? Be not idle Spectators, but really Practitioners of Piety, imitate blessed Jesus in his Life, improve his Death and Resurrection, follow him in your Holy Meditations and ardent Affections, send your Prayers and Praises after him, and run apace this race that's set before you, that you may arrive in the Haven of rest, the new Jerusalem, the City of the great King, where you shall be before the Throne of God, and
Rev. 7. 15. serve him day and night in his Temple, and be that siteth on the Throne shall dwell among you. That this may be the upshot of all our adorations of the true God, through Christ, is the Prayer of,

Thy Souls Servant in the Gospel,

Oliver Heywood.

ISA.

ISA. LIII. 12.

Therefore will I divide him a Portion with the great, and he shall divide the Spoil with the strong: because he hath poured out his Soul unto Death: and he was numbered with the Transgressors, and he bare the Sin of many; and made Intercession for the Transgressors.

C H A P. I.

The Context opened, Doctrins raised from the Text.

THIS is an Excellent Chapter, referring to the Blessed Saviour of Mankind, giving an account of his Birth, Outward despicableness, voluntary Humiliation, bitter Sufferings, the Cause thereof, the Persons for whom, their benefit thereby, his Patience under all his do-lours, his violent Death, his Burial, his Innocence

rency, God's Pleasure and design in all, the Efficacy and Blessed Fruits of his undertakings, in the Conversion and Justification of Sinners, and the method of Free Grace in the Application of all the Undertakings of our Blessed Redeemer.

This last is Pathetically expressed in this last verse in these Two Heads,

1. Dividing him a Portion with the great, and the Spoil with the strong; as low as he was he shall be highly exalted *and lead*

Eph. 4. 8. *Captivity Captive, and give gifts*
 Psal. 68. 8. *unto men, yea for the rebellious;*

Gifts of Grace and Glory, Priviledges which are the Fruits of his Purchase; and these are not meerly of Free-gift from the Father, but Merited by Christ at a dear rate, therefore it's added, *Because he hath poured out his Soul unto death, and was numbred with the Transgressors.*

But here a Question is asked,

Quest. *Whether did Christ by his Sufferings merit this Advancement?*

Ans. 1. Christ did not Merit the Personal Union of the Divine and Human Natures, or his Habitual Perfections, or his Happiness with his Father, these were Essential to him, he was invested with these before he Suffered, and Merit must precede Reward.

2. Yet we may say that Christs Humiliation was the Meritorious Cause of his Exaltation, so its said, *Psal. 2. 6, 7, 8, 9. — He humbled himself — wherefore God also hath highly exalted him.*

But

But still this must be understood, not so much with respect to his Person, as to his Church, which is his Mystical Body, over whom he is Head, and which he quickens together with Christ, *raising us up and making us sit together in heavenly places in Christ*, Eph. 2. 5, 6. This is a great Truth, yet some understand this Text that these Sufferings precede this Advancement not so much by order of Causality as of the Antecedency, so that his Exaltation is the consequent of his Passion.

But however this is clear from the Words,

I. Doct. *That Jesus Christ must be abased before he was exalted.*

This is shewed by the mouth of all the Prophets, that Christ must suffer, *Acts* 3. 18. And this was the summ of the Apostles Preaching, that Christ must needs have Suffered, and Risen again from the dead, *Acts* 17. 3.

II. Doct. *That Christ's Sufferings contained a pouring out his Soul unto Death.*

This refers to the Bloody Sacrifices under the Law, which was given *Israel* upon the Altar, to make an Attonement for their Souls, *Lev.* 17. 11. Thus Christ truly died, [*omnis eius evacuarentur vena, sanguine fundente*] when his Veins were emptied of Blood, especially, when the Souldier Pierced his Side, and forthwith came there forth Blood and Water, *Joh.* 19. 34. It was as unobscured Death, that there

might be certain and effectual Fruits of his Death.

III. Doct. *Jesus Christ was numbred with the Transgressors.*

He that was best was numbred with the worst; he was deputed a worse Person then *Barabbas* a vile Murderer, *Job. 18. 40.* He was Crucified betwixt two Thieves, as the very Ring-leader of them, so the Scripture was fulfilled, *He was numbred with the*

Isa. 53. 3. Transgressors, Mark 15. 27, 28.

Joh. 1. 11. Yea, he was rejected of most part of Men, esteeming him most despicable, so that his own received him not: O but let Christ be the more Precious in our account, the more vile he became for us, *1 Pet. 2. 7.*

IV. Doct. *Christ bare the Sins of many.*

This load was laid on Innocent Jesus, that he was made Sin for us that knew no Sin, *2 Cor. 5. 21.* He bear the burden that we must have born, and would have sunk us into Eternal Torments; yea. it would have sunk him but that he was Infinite God, and could bear Infinite weight, and could satisfy Infinite Justice: For it was the Blood of God, of him that is God, *Acts 20. 28.*

V. Doct. *That Jesus Christ is advanced to the highest dignity after his Sufferings.*

When

When God raised Christ from the Dead, he set him at his own Right Hand in Heavenly Places, far above all *Heb. 12. 4.* Principalities — *Eph. 1. 20, 21.* There he sits on the Right Hand of the Majesty on high; from thence will he come to Judge the Quick and the Dead.

VI. Doct. *That the advanced Jesus scatters his Gifts or donatives among the Sons of Men.*

This alludes to the Roman Triumphs, wherein they did [*spargere missitia*] Scatter their bounty, the noble Fruits of their large Spoils: So doth Christ dispence and disperse blessed Gifts and Gratuities, the Fruits of his Glorious Resurrection, Ascension and Session at God's Right Hand, sending forth Ministers Ordinary and Extraordinary, instituting Sacraments, Seals of the Covenant, sending down the Holy Ghost in Cloven Tongues, communicating Spiritual Grace, precious Priviledges to Believers, &c. *Eph. 4. 11.*

VII. Doct. *That great and strong as well as poor and weak, need these great Gifts of our exalted Jesus.*

These Great and Strong may be considered, 1. Properly in a Natural Sense, Kings and Princes, are said to see his Glory, *Isa. 62. 2.* Kings Daughters among his honourable Women, yea Rich among *Ps. 45. 9, 12.* the People intreat his Favour, this

was literally accomplished in *Nicodemus*, *Samarial*, and *Joseph of Arimathea* an honourable Councellor, who were Christs Disciples.

2. Figuratively, the Souls that have true Grace, though Poor in the World, yet Rich in Faith and Heirs of a *Jan. 2. 5.* Kingdom; yea, if Persons be conceited of their goodnes, and think themselves rich and strong he can batter their Confidence, and make them poor in Spirit, and fill them with true Spiritual Riches, as he did *Paul* and many others.

Thus much for distributing his Spoils, and the Antecedent to it, viz. Christ's Humiliation, but this I purposely wave

2. The latter blessed Fruit of Christ's Exaltation, consequent upon his Sufferings is his Intercession; a sweet Subject little treated on and less considered: Therefore I shall on purpose take it into serious Consideration, and treat upon it. The Word [*Obviare*] signifies *occurrere*, to meet, obstruct, hinder anothers motion: And it's taken sometimes in a bad sense, as when a Man hinders another in doing good, but here it's taken in a good Sense, for Jesus Christs stoping the Wrath of God that comes out against poor Sinners, and meeting God with a design to speak a good word for poor Supplicants, so some render it [*pro peccatoribus oravit, rogavit, obviavit, intercessit*] that Christ Prayed, beseeched the Father, met him with Intreaties, Intercessions, to

be gracious to poor Sinners, shewing him the value of his Blood and Sufferings.

Doct. That Christ and Christ alone makes Intercession for Transgressors.

Transgressors of God's Holy Law have an High-Priest in Heaven to Intercede for them; In handling this Point I shall

1. Shew what this Intercession is.
 2. For what Transgressors Christ Intercedes.
 3. How our Lord manageth this Intercession.
 4. Why Christ only is Intercessor.
- And so make Application.

C H A P. II.

Who is this Intercessor and what is meant by this word Intercession.

1. **T**H E Intercessor here meant is of Christ himself in his own Person, for the Holy Ghost, the Third Person of the Trinity is in some Sense an Intercessor, so Christ saith, *I will pray the Father, and* Joh. 14. 16. *he will give you* [*alioquin in latinum*] *another Paraclete, or Comforter.* But it's the same Word which is applied to Christ, *Joh. 2. 1.* Rendred their Advocate, *If any Man*

Sin we have an Advocate with the Father ; [*παρεστητω*] *Jesus Christ the Righteous* ; [*qui advocatur ut alicui patrocinetur*] *Christ is the Advocate without us, the Holy Ghost within, and though they always go together, yet they are thus distinguished :*

1. *Jesus Christ principally Negotiates the Affairs of Believers with God the Father ; the Holy Ghost is God's Agent with Believers, to manage God's work in the World, with respect to the Church, to teach them all things, Joh. 16. 26. To testify of Christ, Joh. 15. 26. To Reprove the World of Sin, Righteousness and Judgment, Joh. 16. 8. To guide them into all Truth, ver. 13. To comfort their Hearts, therefore he is often called, The Comforter.*

2. *Jesus Christ is in Heaven sitting at God's Right Hand, makes Intercession for us, Rom. 8. 34. But the Holy Ghost doth make Intercession, or Interpellation, with the Saints, by directing them what to say in Prayer, how to speak, helping their Infirmities with groanings which cannot be uttered, Rom. 8. 26. The Spirit Indites the Christians Prayers for him, this is the Blessed Fruit of Christ's Purchase, which is called the Spirit of his Son, sent forth by God into our Hearts, crying Abba Father, Gal. 4. 6. Thus, all the Persons of the Sacred Trinity carry on the same design.*

But this work of Intercession is more Peculiarly appropriated to Jesus Christ, the Second Person of the Trinity.

And

And this Word applied to Christ in the New Testament, where he is called [*Advocatus*] Advocate or Intercessor, hath a fourfold Signification.

1. It imports a being a [*Deprecator*] i. e. one that deprecates Evil that it may not fall upon another, so, *Jer. 18. 20. Remember that I stood before thee to speak good for them, to turn away thy Wrath from them.* This is Christ's Work by Impetration and Intercession to deliver us from the wrath *1 Thes. 1. 10. to come.* O what Flames of wrath would seize on us, did not Christ hold them off? It was this Angel of the Covenant that prevailed with God for turning away his wrath from Jerusalem, *Jehovah answered the Angel with good words and comfortable words, Zech. 1. 12. 13.* Christ's Prayer is always prevalent.

2. It is to be [*Exhortator*] an Exhorter, a Perswader, and one that undertakes to prevail with another: The word also doth signify Consolation, so *Paracletus* is called [*Consolator*] a Son of Consolation, *Acts 4. 36.* so we Read it: But it may as well be Read, the Son of Exhortation, for he was very expert in Perswading and Exhorting, *Acts 11. 23. 24. He exhorted them all, that with purpose of heart they would cleave unto the Lord:* And it was effectual, for much People was added to the Lord. Thus effectual are Christs Arguments with his Father for Believers, as we shall hear anon.

3. The word signifies [*Patronus*] Patron, Defendor, or Maintainer of anothers Person and Cause, and this is the same with his being an Advocate in a Court of Judicature, to vindicate anothers Right or Title according to Law. Thus Christ doth undertake the Patronage of his despised Saints against all those that would in any case wrong or abuse them, thus all God's Children may in him find Grace to help them in time of need, *Heb. 4. 16.* It is of Christ that the Church in all Ages hath confidently asserted, *Isa. 33. 22. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.*

4. Once more the word imports to be [*Intercessor, Interlocutor*] an Intercessor or a Speaker on both sides, especially betwixt two Partys that are fallen out, that interposeth betwixt them to make them friends, and take up the Controversy: One that is concerned for both sides, and hath considerable Interest in them, and doth offer his Mediation; Job calls such an one a Surety, *chap. 9. 33. Neither is there any days man betwixt us, that might lay his hand upon us both.* The Word in Hebrew [*Shalom*] cometh from a Root that signifieth to Argue or Reprove, such an one as may state the Question right between us, thus the Lord himself was Umpire himself betwixt Laban and Jacob, in Rebuking Laban: Thus doth our Blessed Jesus, steps up to be Abitrator, Mediator, and Referee

Referee betwixt God and Sinners : This is the case, God and Man are fallen out by *Adam's* Apostacy, saith the Apostle, *Gal. 3. 20.* Now a Mediator is not a Mediator of one, but God is one, he is the same Wise, Just, Holy God in both Testaments, there's no difference betwixt the Persons of the Sacred Trinity; there's a sad Controversy commenced betwixt a Righteous God and Sinning Man; How must these be made Friends? Infinite Love and Wisdom hath found out an Expedient that is sufficient to Effect it, even the Second Person of the Trinity, assuming the Nature of Man, and interposing two ways,

1. By Suffering the Penalty that Man had deserved, and satisfying Justice in his Meritorious Oblation of himself, he offered himself for us, an Offering and a Sacrifice for us to God for a sweet smelling Savour, *Eph.*

§. 2. Who his own self bare our Sins in his own Body on the Tree. *1 Pet. 2. 24.*

And thus he hath Reconciled God and Man by his death on the Cross. *Col. 1. 21, 22.*

This is the Mystery of Mysteries, the Mercy of Mercies, in whom we have Redemption through his Blood, the forgiveness of Sins. *Eph. 1. 7.* But this is not the Point I am now to speak to, but another founded upon this, which is,

2. The Intercession of Christ now in Heaven, he is our Advocate because he is the Propitiation for our Sins, *1 Job. 2. 1, 2.* Thus

Christ is now in Heaven to pursue the same design he had upon the Cross, so that Christs Intercession sets out the Perpetual Vigor of his Sacrifice, and the continual Application of it to Believers, himself demanding from his Father for him and his, formerly deserved and now lookt on as a due debt upon what Christ had done and suffered: Hence it is said, 1 Joh. 19. *If we confess our Sins, he is faithful and just to forgive us our Sins and to cleanse us from all unrighteousness:* It's Mercy to us, but Justice to Christ, who hath Merited it for us, and doth claim it as the Fruit of his Purchase.

CHAP. III.

A more Particular account of Christs Intercession.

YET more Particularly this Intercession of Christ is Twofold, 1st. Interpretative. 2^{dly}. Direct.

1. Our Lord makes Intercession more Objectively and Interpretatively, and this is by presenting himself to God in Heaven, so saith that Excellent Text, *Heb. 9. 24. For Christ is not entred into the Holy Places made with hands, which are the figures of the True, but into Heaven itself, now to appear in the presence of God for us.* The High-Priests of old went into the Holy

of Holies, and bore the Names of the Twelve Tribes upon their Breast-plate for a Memorial before the Lord, *Exod. 28. 30.* Our Lord answers this exactly, and having finished his Suffering-work on Earth, the Justice of God was fully satisfied, he now presents himself to the Father, in the Name and Room of all the Elect, and Interpretatively speaks this Language, *Here I am having finished the Work thou gavest me to do. I Job. 17. 4.* have fulfilled all Righteousness, accomplished Prophecies, answered the Types, and here I am demanding by Right what thou hast Promised me, not only for my self, but for mine Elect which thou assignedst to me by the Covenant of Redemption before the Foundation of the World; and this he demands as due debt, because an equivalent price is paid and Justice itself can demand no more: And though it came freely to us, yet was bought at a dear rate by Christ, see *Rom. 3. 24. 25, 26.*

2. Formally, Properly, and Directly, Christ makes Intercession by Praying for us: Yet this must not be understood Litterally as though Christ did now after the manner of Humble Supplicants, kneel down, or Prostrate himself, as he did in the days *Mar. 26. 39.* of his Flesh, with strong crying and *Heb. 5. 7.* Tears: But some way making known his desires to his Father for the good of Saints, whether by Words or Signs who can tell?

tell? But in such a way as is suitable to his Glorified State. Divines generally conclude that Christ's Intercession is his most Gracious Will and Pleasure, fervently and immoveably expressed, that all his Members, for the Perpetual Vertue of his Sacrifice may be accepted of the Father, and admitted with him *Joh. 14. 2, 3.* into Heavenly Mansions. This is sufficient for us to know, only we may be sure as it is Heavenly and Glorious, so it is always Prevalent and Efficacious.

It may be further asked, Whether Christ make Intercession as God or as Man? The Reason of this doubt is because it is said, *1 Tim. 2. 5. There is one God and one Mediator between God and Man, the Man Christ Jesus.*

I Answer, That doth not exclude his Deity, only assures Believers of his readiness to undertake our cause because he is so near akin to us, being Flesh of our Flesh, and cannot deny our Suits, or to undertake the Patronage of, or Intercession for us: He that put himself so near us in his Incarnation, will not be a Stranger now in interposing with the Father on our behalf.

But as Mediator betwixt God and Man, it was absolutely necessary he should partake of both Natures in his Passion and Satisfaction, for if he had not been Man he could not have Suffered, and if he had not been God he could not have Satisfied: He must be *Phil. 2. 6.* God's fellow, and Equal with God,

God, or he could not have managed these great works both on God's behalf, and Mans, therefore he saith, *Joh. 10. 30. I and my Father are one*: Not only one in Consent, but in Essence, of one Nature, and carry one the same design: *And no Man knoweth the Father but the Son*: He was *Mat. 11. 27. Joh. 1. 18.* in the bosom of the Father, and so knows his Mind, and their Mutual Connells, and will ask nothing but what is consistent with his Will: The Son of Man was in Heaven as to *Joh. 3. 13.* his Godhead, even while his Manhood was upon Earth, and now his Manhood is in Heaven his Godhead is with his Church to the end of the *Mat. 28. 18. 20* World: Besides, as the Altar Sanctifies the Gift, so the God- *Mat. 23. 17.* head of Christ is that Blessed Altar that makes his Death and our Offerings acceptable to God, and we have an Altar, whereof they have no Right to eat that serve the Tabernacle, *Heb. 13. 10.* And by him let us offer the Sacrifice of Praise to God continually, *ver. 15.*

If it be asked when Jesus Christ took this Office upon him to be Mediator or Intercessor? I Answer, 1. From all Eternity in God's Decree, Purpose, and that Covenant of Redemption, contrived and agreed upon betwixt the Father and the Son, wherein Christ consented, *Psal. 40. 7, 8. Then said I; lo I come in*

the Volume of the Book it is written of me: Which the Apostle Interprets of Christ, *Heb. 10. 7, 9.*

And God the Father consents to it, and Promiseth to Christ before the World began, what he would do for him and by him: Accordingly all the Elect are Predestinated to the Adoption of Children by Jesus Christ, and therefore are accepted in the Beloved, *Eph. 1. 4, 5, 6.*

2. From the beginning of the World, as soon as *Adam* fell from God, God had threatened Man, in the day thou eatest thou shalt dye the death, *Gen. 2. 17.* How came it then to pass that *Adam* lived? Doubtless it was by vertue of Christ's Intercession, who was the Promised Seed, of whom God saith to the Serpent, of this Seed of the Woman, *It shall bruise thy Head, and thou shalt bruise his heel;* Meaning that Satan shall Murder Christ, and Christ shall Victoriously insult over the Devil, Personally and Mystically in his Members: And this is the meaning of that *Rev. 13. 8.* — That the Lamb was slain from the Foundation of the World. That is, Christ's Satisfaction and Intercession hath been Effectual for the Saints in all Ages even before he appeared in the World, all Sacrifices referred to him.

3. In the fulness of time, when he was incarnate and manifested in the Flesh: A fulness of time is now come, as the Apostle saith,

Gal

Gal. 4. 4, 5. And though his main Work was to Redeem Sinners, yet he preached the Gospel, wrought Miracles, yea, and in those days of his Flesh he offered up Prayers and Supplications, with strong crying and tears, *Heb. 5. 7.* upon several occasions, as I shall shew hereafter.

4. Now he is exalted to Heaven, our Lord is in his proper Element of Intercession: So saith the Apostle, *Rom. 8. 34.* It is Christ that dyed, yea, rather that is risen again, who is ever at the Right hand of God, who also maketh Intercession for us: That's his Employment and our Happiness. Yea, upon his right hand doth stand the Queen in *Psal. 45. 9.* gold of Ophir. So pleased is Christ with his Church and gracious Souls, that he hath their Persons and Concerns always present with him: This, this is the Happiness of Believers. This is a high Priviledge, a Doctrine worth studying, for next to Christ's Satisfaction upon the Cross, a Christians safety lies in Christ's Intercession, *Heb. 7. 25.* Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them: Observe it, the Compleating of our Salvation much depends upon Christ's Intercession.

C H A P. IV.

*An account what Transgressors those are that
Christ Intercedes for, and for what.*

A Second Head is who are those that
Christ makes Intercession for.

The Text saith they are Transgressors, Sin-
ful Men, that are fallen from God.

Quest. Doth not Christ make Intercession
for the Holy Angels, that keep their stand-
ing?

Ans. The Scripture saith of Christ, that
verily he took not on him the Nature of An-
gels, but he took on him the Seed of Abraham,
Heb. 2. 16.

It's a disputable point whether Christ Inter-
cede for any but those that he Redeemed, and
the Angels that never fell need no Redemp-
tion, and the fallen Angels are in
Jude, 6. an hopeless state, *They are reserved*

in everlasting chains under darkness.

As for the Good Angels, though they be per-
fect Creatures, yet they are but Creatures and
therefore mutable, so their Name signifies

Changeableness, and the Text
Job. 4. 18. saith, *His Angels be charged with*
vid. Caryl in folly, i. e. Comparatively respect-
loc. ing himself, who only hath Im-
1. Tim. 6. 16. mortality. However the Angels
though

though not actually; yet potentially they may be, they might possibly fall, but now they stand (Mr. Perkins saith) it cannot be proved that they stand by the vertue of Christ's Redemption, but they are under him as he is their Lord and King, and by the Power of Christ, as he is God and their God they are confirmed: Yet we may truly say that the Angels are confirmed by Christ's Mediation: Look on the Angels in their Creation, and they were Naturally Blessed, and from that they might fall, and many of them did; but now look upon them in a Supernatural Blessedness, which consists in the Vision of God, which they have obtained by Christ, from this they cannot fall; and so are by Grace become Immutable: Thus Christ is a confirmer and supporter of the Angels, which is by his Intercession, so some understand Col. 1. 20.

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But the Persons for whom Christ makes Intercession are Men, and Transgressing Man; he made Intercession for the Transgressors. Now there are two sorts of Transgressors among Men, 1. Graceless, Unconverted Sinners. 2. Real Saints.

1. Unconverted Souls, strangers to God, that are still Unsanctified, in their Natural State, never yet in Covenant with God. Now 'tis a great Question whether Christ makes Intercession for these, because he saith, *John. 17. 9. I pray for them, I pray not for the world, but for*

for them that thou hast given me, for they are thine. John 17. 9.

The Answer to this must be in a double distinction.

1. By World may be meant Reprobates, and so it may seem implied in the last phrase, [*them which thou hast given me*] these he Prays for that they may be Converted, ver. 20. But those that the Father did not give to him by Electing Love, he will not spend his breath for their Conversion, because he shed not his Blood for their Justification.

2. By World may be meant those that are at present Unbelievers as the rest of the World is, for these he prayeth that they should believe, as he had before prayed for those that actually did believe: But he did not pray for finally Impenitent, or that should dye Unbelievers.

Yet there are two Cases wherein Christ is said to Pray for Wicked Transgressors.

1. For sparing of them and giving them Time and Means of Repentance, and many outward Mercies; so it's said of the dresser of the Vineyard, when Justice bids cut it down, Luk. 13. 7, 8. he answers, *Lord let it alone this year also*: The worst of Men are beholding to Christ for their Lives, Seasons of Grace, and Calls to Repent. O that Men thought of this!

2. Christ prays for his Murderers and worst of Persecutors, Luk. 23. 34. *Then said Jesus Father forgive them for they know not what they do.*

Not

Not that Jesus Prayed for Pardon absolutely, without Respect to their Repentance, but this is included, and his Prayer was answered in the many Thousand *Acts 2. 36. 41.* Converted after his Ascension:

Christ in Heaven Intercedes with his Father for the Application of his work of Redemption: His Purchase prepares a Plaister, his Intercession applies it.

2. Head is, another sort of Transgressors are they that are truly Godly, it is these that he properly and directly makes Intercession for, as Members of his Body, purchased by him: this he doth for them in a Peculiar manner.

You'll say, Are Sanctified Souls Transgressors?

I Answer, Yes; The best daily Sin, and Transgress God's Law in Thought, Word, and deed, *If we say we have no Sin we deceive our selves and the Truth is not in us: 1 Joh. 1. 8. 1 Joh. 3. 4.* And Sin is a Transgression of the Law; only there are Sins of Wilfulness and Sins of Weakness: Sin hath not Dominion over a Child of God; every Child of God is Conscious to himself of great Offences; and may sadly lament with the Church, *Psal. 65. 3. Iniquities prevail against us; as for our Transgressions thou shalt purge them out.* This is through Christ's Merits and Intercession: This is a Mystery.

Quest. How shall we know what our Lord prays for now in the highest Heavens on the behalf of Believers.

Ans. We must be Regulated by Scripture-line in this matter; and the best way to know it is to observe what was Christ's Prayer for his Church when he was on Earth, and no doubt but he pursues the same design now he is in Heaven.

Now we may guess at it by observing these few Particulars.

1. He tells us plainly, *Job. 14. 16. I will pray the Father and he shall give you another comforter, that he may abide with you for ever.* O Blessed Legacy! it's true it came down in an extraordinary manner upon the Blessed

Rom. 8. 9. Apostles and Primitive Saints,
Gal. 4. 6. but all God's Children may expect the Effusion thereof according to their Measure; a Spirit of Conviction, Illumination; of Sanctification, of Prayer and Supplication; a Spirit of Assurance and Satisfaction, you may expect this Blessed Spirit to descend into your hearts as a Blessed Fruit of Christ's Intercession.

2. Audience of our Prayers, *Job. 14. 13, 14. Whatsoever ye ask in my name that will I do:* This he doubles for greater security: Yea, there's two strange Expressions in *Job. 16. 23. In that day you shall ask me nothing,* which some take for Resolution in Case of doubting after the

Spirit is poured down, which
1 Joh. 2. 27. Shall teach all things: Hitherto they

they had asked nothing comparatively, *ver.* 24. Nay, *ver.* 26. He saith, *I say not unto you that I will pray the Father for you, for, ver.* 27. There is a mighty Inclination in God's Heart to hear you of himself, besides my Intercession; so that you need not fear Audience.

3. Clear discoveries of God, *Joh. 14. 20. At that day you shall know that I am in the Father; and you in me, and I in you;* this is in Answer to the good Philips Request, *ver. 8. Lord shew us the Father and it sufficeth us.* It's true, Christ himself upon Earth *Joh. 16. 13.* was the most lively Image and Pourtraiture of the Father, but the Spirit makes farther and fuller discoveries of God and Christ, *ver. 21. I will manifest my self to him: Yea, v. 23. we will come unto him (i. e. Father and Son) and make our abode with him.*

4. A Spirit of Remembrance, *Joh. 14. 26. He (i. e. the Spirit) shall teach you all things [i. e. that are necessary to Salvation, Edification, Consolation,] and bring all things to your Remembrance whatsoever I have said unto you:* Oh what a Priviledge is this to fortify our slippery Memories, and bring up Truths as Seed sown in the Earth to a blessed Harvest. Thus Paul Recollects a Passage that our Saviour spake, (no where else Recorded) *Acts 20. 35. Doubtless his Disciples reflected on many things that Christ did and spake Joh. 20. 25.* which were not Written. And thus a Seasonable Remembrance is a fruit of Christ's Intercession, which is a very great Mercy.

5. Sweet Peace and Contentment in the Spirits of Believers, *Joh. 14. 27. Peace I leave with you*— This is Christ's Legacy, and no doubt but he will take care for dispensing it to all his Saints: In the World they must *Joh. 16. 33.* have Tribulation, but in him they shall have Peace, that Peace that passeth all understanding: Oh what a calm doeth Christ make in the Conscience of a Perplexed Sinner! centring the Soul upon the Rock of Ages: You can have no Solid Peace but by this method, *Being justified by Faith we have Peace with God through our Lord Jesus Christ, Rom. 5. 1.*

6. Preservation from Infection in the World or Prejudice by it, *Joh. 17. 11. Holy Father, keep through thine own Name those that thou hast given me— ver. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.* O blessed word! alas we daily walk among Snares and Traps, Allurements of a Sinning World, Oppositions of a Persecuting World, Temptations of Satan, and have Treacherous Hearts that are as Tinder to these baits and sparks, unless Divine Grace prevent us, it's this that Jesus Christ now prays for on our behalf.

7. Union and Communion of Saints, *Joh. 17. 11. That they might be one as we are,— And this extends to all the Saints, in all Ages, ver. 21. That they all might be one, as thou Father art in me, and I in thee.* As there is one Lord, one Faith,

Faith, one Baptism, and all Real Saints are one Mystical Body, so Christ Prays that they may be one in Opinion in all Fundamental Truths one in endeared Affection to each other, and joyn in one in Mutual Communion: O when shall this Prayer be heard, that all that fear God may be kindly affectioned one to another, with brotherly love, in *Rom. 12. 10.* honour preferring one another.

8. Further Sanctification, *Joh. 17. 17. Sanctify them through thy Truth, thy Word is Truth. Yea, ver. 19. For their sakes I sanctify my self, that they also might be sanctified.* Our Lord was to this purpose set apart to his Mediatorial Work, to be both Priest and Sacrifice, to consecrate his Saints, to be a Kingdom of Priests, and to be more and more sanctified, defecated from Corruption, and dedicated to God: Oh what a blessed design is he driving on, *That we may be holy as he is 1 Pet. 1. 16.* holy, and at last arrive at Perfection in Holiness.

9. Conversion of more Souls to God, *Joh. 17. 20. Neither pray I for these alone, but for them also which shall believe through their word: There be two things hinted in this Text, 1. That Christ prays for the actual Conversion of those that were given to him by Electing Love; they shall at last be effectually brought home by the Means of Grace, Joh. 10. 16. Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice. — We poor*
 Gentiles

Gentiles were God's Sheep in the Councils of
 God, to whom the Gospel was shortly to be
 sent, and upon whom it must be Effectual:
 Oh blessed day, oh happy design, when more
 must be the Children of the deso-
Jsa. 54. 1, 2. late then the Children of the Mar-
 ried Wife, *i. e.* the Jewish Church.

This is the Fruit of Christ's Purchase and In-
 tercession. 2. He prays for them when they
 are Believers: That the Lord would enter-
Joh. 10. 28. tain them, Pardon and save them,
 that none of them should perish,
 but that all might have Everlast-
 ing Life.

10. Christ Intercedes for all his that they
 may ascend with him into Heaven, *Joh. 17. 24.*
Father I will that they also whom thou hast given
me, be with me where I am, that they may behold
my glory which thou hast given me.— This is the
 Top-stone of the Christians Happiness: No
 doubt Christ ascended into Heaven, not only
 for himself, but for his Church, and that not
 only to represent them, for he hath
Eph. 2. 6. made them sit together in Heavenly
 places in Christ Jesus: But he is
 gone before into those Heavenly Mansions to
 prepare a place for them, *Joh. 14. 2, 3.* And he
 looks on himself as not compleat till all his
 Elect be gathered to him: And therefore
 prays for their completing and admission by
 death into Glory, and then they
Rom. 8. 17. shall be glorified together with
 him.

him, in their Souls at death, in Bodies and Souls at the Resurrection.

Thus I have briefly hinted at the manner of Christ's Intercession in Heaven, being answerable to the Petitions he presented to his Father upon Earth, so far as we may guess by Proportion, as still carrying on the same design.

C H A P. V.

The manner how Christ manageth this Work of Intercession.

THE Third general Head is to open a little how our blessed Jesus manageth this glorious Undertaking of Interceding for his Church, or particular Believers.

I told you this word imports our Lord's being an Advocate, and as an Advocate he undertakes the Patronage of a Believers Person and Cause, to bring him off clear before a Court of Judicature, to which it alludes; and I shall accordingly prosecute it under these four Heads.

1. An Advocate is to hear the Cause stated.
2. He is to give Counsel to his Client.
3. To plead the Equity of the Cause.
4. To implead the Adversity, and to Answer all Accusations.

1. A Solicitor, Advocate, or Intercessor, is to be thoroughly possessed with the Cause on all sides, he must not go blindfold about so important an affair, he must see to Evidences, examine Witness, weigh all Circumstances, and these things he must attend with due Care, Wisdom, and Patience, that he may give a right Judgment, he must also be well versed in the Law, that he may Legally manage the Cause.

This is the Case in our Lord Jesus his Intercession, he carefully attends what the Soul, his Client, hath to say, *Jer. 31. 18. I have surely heard Ephraim bemoaning himself* [*Heb. in hearing I have heard*]. Christ as God knows the secret workings of the Heart, he lays his ear at the Saints Closet door, nay, he that searcheth the heart knows the

2 Tim. 3. 26, 27. Mind of the Spirit; and saith to the poor Client as *Absalon* in *2 Sam. 15. 3.* Complement, *See thy matters are good and right*: For our Lord will not undertake an ill Cause; nay, he will not only understand the Clients Cause, but make the Client to understand it himself, else he will Challenge them, and say, you know not what you ask: Observe this, our Advocate doth not only understand Law and Justice, but he instructs us what we must ask of God: And therefore we must come to him

John 14. 1. and say, *Lord teach us to pray*: He will not suffer us to espouse a wrong Cause, no more then he will Patronize

us therein, but he will rectify our mistakes, Regulates our Suits, and then undertakes the Cause for them: And as he hears the Cause stated by the Client, so he hears what the Judge saith to the Case, God is Righteous, *Shall not the Judge of all the Earth do Right?* *Gen. 18. 25.* Our Lord Jesus understands both sides, and will see to it that nothing in this whole Affair be done to the Prejudice of either Party: This in general.

2. The Work of an Advocate is to declare what is Law in the Court, as well as know it, he must declare in open Court before Witnesses how matters stand on both sides, thus doth our Lord, on God's part he declares God's displeasure against the Sinner for violating the Covenant of Works, and Death and Curse due to him for it: As many as are of the Works of the Law are under a Curse, we are all dead and condemned by the first Covenant, Children of Wrath as all others, *Gal. 3. 10.* are; and then our Lord produceth another Covenant the Law of Grace, and affirms it, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned, and the wrath of God abides upon him,* *Mark 16. 16.* *Joh. 3. 18.* this Christ declares before all in open Court that none may plead Ignorance, and gives Counsel to the Client to look to the Sincerity of his Faith and Repentance, or else

he is a lost Sinner, for all the Provision Jesus Christ hath made in the Gospel-dispensation, and thus the blessed Jesus is the Councillor, *Isa. 9. 6.* And gives advice what method to take that he may be [*rectus in curia*] found right and upon good terms in the Court of Heaven.

3. And when the poor Sinner hath truly embraced Christ upon these terms, then our Advocate pleads the equity and Legality of the Proceeduer in justifying and acquitting the Sinner according to this Law of Grace in the Gospel-dispensation, and declares that God may [*salva justitia*] notwithstanding Infinite Justice Pardon the condemned Prisoner, because an Infinite Price is paid for him, even

Acts 20. 28. the Blood of God (or of him who is God) which is abundantly commensurate to Divine Demands, the Surty satisfies for the Creditor, the Kings Son dyes for the Malefactor at the Bar, and demands a Release for him according to Law, so that our dear Lord makes that bold challenge in *Isa. 50. 7, 8, 9.* --- *The Lord God will help me, Who is he that shall condemn? He is near that justifieth me who will contend with me? I have paid the utmost farthing, Justice itself cannot demand more. I am able to save*

Heb. 7. 25. to the uttermost all that come to God by me, none shall perish for want of full Satisfaction: I have given my self for

for Sinners, and this is an Offering and a Sacrifice to God for a Sweet-Smelling Savour, God himself can demand no more, so that now I demand it as a debt, due upon my undertakings, through rich Grace and Mercy to the Sinner: O blessed contrivance, and hence it is that pardoning of the believing Sinner united to Christ is declared to be an Act of God's Righteousness, *Rom. 3. 25, 26. Whom God hath set forth to be a propitiation through Faith in his blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God. To declare, I say, at this time his Righteousness: that he might be just, and the Justifier of him, which believeth in Jesus.* It's an Excellent Text, and repeated for greater Emphasis: Christ offers this to God, and assures us, that as sure as the believer hath saving Faith, so certainly shall he be justified: This plea our Lord makes good.

4. But is there nothing to be said against all this? Is there no Accusers? Yes, and therefore our Advocate and Intercessor stands up to implead the Adversaries in this Court, and to Answer all Objections. Now there be Four that bring in their pleas against the justifying of the Sinner.

- | | | |
|-------------|-----|----------------|
| 1. Justice. | } { | 3. Satan. |
| 2. The Law. | | 4. Conscience. |

But our Advocate Non-suits all these.

1. Justice pleads against the poor Sinner; and saith I am abused, and all the Attributes of God are abused, by this Man's Sinning, Holiness contradicted, Faithfulness questioned, Mercy abused, Wisdom and Omniscience is slighted, Power and Omnipotency confronted, and Justice stands ingaged to be revenged upon the Transgressor: This is the flaming Sword

in the Cherubins hand turning e-
Gen. 3. 24. very way to keep the way of the Tree
of Life, so that the Sinner cannot

be pardoned and saved till that be pacified; but Christ our Advocate fully answers that, and by his Blood quencheth that Wrath, and so delivers the Sinner from the

1 Thef. 1. 10. wrath to come. Scripture assures
us, Rom. 5. 9. that being, Much
more being now justified by his blood, we shall be
saved from wrath through him: He

Psal. 110. 7. drunk of the brook in the way and so
lift up his head: This Wrath is

an unsupportable burden, and would press the Creature to the lowest Hell, but Christ hath born it, and it was the heaviest burden in all his Sufferings, this made him cry

Mat. 26. 38. out, My soul is exceeding sorrowfull
even unto death, and put him to a

Job. 12. 27. Non-plus, What shall I say? My

Mat. 27. 46. God, my God, why hast thou forsaken
me? Thus Gods Wrath lay hard

upon him for our sakes, but he hath fully answered the demands of Justice, and now
 pleads

pleads it on the behalf of those that do retain him as their Advocate, and is able to Answer even Infinite Justice itself.

2. A Righteous Law. pleads against the Sinner, *the Law worketh wrath*; it comes out roaring against the Sinner, saying, he hath contradicted my just commands and incurred the penalty of the Threatnings, and severest malediction, it tells the Sinner with aggravating Circumstances all his Offences of Omission and Commission, and claps a Curse upon him, saying, *Cursed is every one that continueth not in all things which are written in the book of the Law to do them*: Oh how formidable is this! But behold suddenly after comes a relief by Christ, *Who hath redeemed us from the curse of the Law, being made a curse for us*, for *its written cursed is every one that hangeth on a Tree. His own self* bare our sins in his own body on the Tree. O bitter Tree to Christ, O blessed Tree to us! Thus our Intercessor stops the mouth of the Law, answered all its demands; it cannot now pronounce the final Sentence of Condemnation upon the true Believer: He perfectly answered it's demands by his active Obedience, and satisfied for our breach of it by his Passive Obedience. That's an Excellent Text, *Rom. 8. 3, 4. For what the Law could not do, in that it was weak through the flesh, [i.e. through our inability to comply with it] God*

sending his own Son in the likeness of sinful flesh, [not that he was a Sinner, but in the likeness of a Sinner] and for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us, [i. e. as if we had personally obeyed it] who walk not after the flesh, but after the spirit, [i. e. who live uprightly for the main Course of our Lives, notwithstanding our many slips and failings]. But Jesus Christ doth cancel this Bond of the Law, as to the Malediction, though not as to the Obligation of it, to Believers: But as to it's condemning power, Christians may make that bold challenge, 1 Cor. 15. 55, 56, 57. O death, where is thy sting? O grave, where is thy victory? The sting of death is Sin, and the strength of Sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

3. The next Accuser is Satan, *Rev. 12. 10.* who is called *the accuser of the Brethren*: Sometimes he accuseth them to God, and oft to themselves. He is a Subtile Sophister that casts his fiery darts into our stubble Souls, sometimes to kindle that innate Lust in our hearts into a flame, and then to terrify our Consciences for Sin committed: Sometimes Satan accuseth God to Saints as Formidable, and unapproachable, and unappeasable, otherwhiles he represents God to be made up all of Mercy, to draw them either to Despair or Presumption. Often he accuseth poor Sinning Souls to God, as Graceless and Impenitent; but most usually

usually he accuseth Christians to themselves as Hopeless and Irrecoverable, What shall a Christian do in all these difficult cases? He must have recourse to his Advocate or Intercessor, to rectify his mistakes, and Non-suit Satan: We have a notable Text for this in *Zech. 3. 1, 2, 3, 4.* In which observe, 1. Satans Action against *Joshua* the High-Priest, he stands at his Right hand to Resist him, *i. e.* to be a Satan an Adversary to him. 2. The ground of this Accusation, *he was cloathed with filthy garments*, some guilt upon him, this gave the Devil too much advantage of challenging him. But, 2. Observe the Angel of the Lord, Jesus Christ our Advocate, deals with him, 1. By words, *the Lord rebuke thee*, and by an excuse, *Is not this a brand pluckt out of the fire?* *q. d.* Alas, he's but newly come from *Babylon* and smells of the burning. 2. He confutes the Devil by deeds, ordering his filthy Garments to be taken from him [by Remission of his Sins] and then to be cloathed with change of Rayment [by putting on him the Pure Robe of Christ's Perfect Righteousness], and lastly, setting a fair Miter on his Head, that he may boldly execute his Priestly Office.

And now, Satan, what hast thou to say against my Servant *Joshua*? His Pardon is thy confutation, thy Bills of Inditement are all answered; be gone thou Infirnal Fiend, I have work for my Servant to do, I have Priviledges to load him with: And thus doth our Lord

take

take from Satan all the Armour
 wherein he trusted, and thus he
 destroys the Works of the Devil;
 and thus the Accuser of the Bre-
 thren is cast down: This doth
 our Lord for all his Saints, and the like doth
 he against the Devils Agents Wicked Men,
 that are the Saints implacable Enemies, at pre-
 sent he will confound them; and at last consume
 them with the Spirit of his Mouth, and the
 Brightness of his coming, *2 Thes. 2. 8.*

4. The last Accuser is a Mans own guilty
 Conscience, this is as a Thousand Witnesses,
 this is the Balief to arrest him, the Witness to
 accuse him, the under-judge to Sentence him,
 the Executioner to Torment him: This, this
 is the poor Sinners Hell upon Earth; O what
 nips and gripes hath the convinced Sinner? It
 makes him tremble with *Cain*, and endangers
 him to lay violent hands on him-
 self with *Judas*, *For a wounded*
Spirit who can bear: Yea, the guilt-
ty Sinner hath a fearful looking for
of Judgment and fiery Indignation;
which shall devour the Adversaries: This guilt
 constantly attends him as an Infernal Fury, and
 he can no more flee from it, then from him-
 self; and if his Heart condemn
 him, God is greater then his heart
 and knoweth all things: Well;
 But our Lord Jesus, the blessed Advocate, knows
 how to stop the mouth of and to satisfy Consci-
 ence.

ence, by his Merit and Spirit: The Blood of Christ speaks better things to the Conscience then the Blood of *Abel*: *Heb. 12. 24.* Yea, the Apostle tells us, *Heb. 9.*

24. *How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your Conscience from dead works to serve the living God.* Nothing but a Plaister made of the Blood of Christ can pacify Conscience; and by this Blood of Jesus we have boldness to enter into the Holiest, *Heb. 10. 19, 22.* Christ by his Merit and Intercession pacifies his Father, and then by his purchased Spirit pacifies the Conscience of the Sinner; when the Sinners Conscience is like the troubled raging Sea, Christ saith, Peace, be still, this only makes a calm within: Thus our Lord Jesus is an Advocate to purify and pacify Conscience, and make a Man become a real friend to himself.

Thus our Lord impleads these Accusations on the behalf of his Client.

But mistake not, these impleadings are upon a different account, 1. Christ doth not implead Justice as an Adversary, but to make it friendly to us, which yet we must stand in awe of. 2. He impleads not the Law so as to superseed it from being the Rule of our Practice, but only to deliver us from the Curse of it. 3. He so impleads Satan as not to hinder the poor Christians fighting against him, but to furnish with Arms and Arguments against him. 4. He so impleads Accusations of Conscience as

not to rock us asleep in security, but to be the more watchful, and center Conscience upon a sure bottom.

I might further add that when our blessed Advocate hath cleared the Christians Cause thus in the Court, then he demands a final verdict to shew his Client, and satisfy him that all things are fairly carried, and he is cleared from all charges laid in against him, and this is by Divine Testimony in the Holy Scriptures, to the Sinners Conscience, saying

Mat. 9. 2. plainly, be of good comfort thy sins are forgiven thee. And now the

Soul can make that bold and brave challenge;
Who shall lay any thing to the charge of God's elect?

Rom. 8. 33, 34.

C H A P. VI.

What are the Properties of Christ our Intercessor.

BEfore we proceed to the Reasons, I shall briefly open the Properties and Qualities of an Advocate that is to Intercede, that we may see how Christ is sufficiently qualified for this Office, and indeed he is beyond the rate of Mortals in this work.

Now there are Ten several Properties of Christ that make him fit for this Work.

1. He

17. He is Intelligent ; he is very able, skillful and Judicious for managing this important concern, a Novice or an Ignoramus is not fit for so high an Employment, they will but bungle about it, and please no side: An Attourney must exactly know the Laws of the Land, mind of the Law-giver, the Custom of the Country, and Circumstances of both Parties: Such an one is our Blessed Jesus, well accomplisht for this high Office and difficult Service, *Isa. 11. 23. The Spirit of the Lord rests upon him, the Spirit of Wisdom and Understanding, the Spirit of Council and might, the Spirit of Knowledge and the fear of the Lord--- and shall make him of quick understanding, [Marg. scent or smell].* Christ is Omniscient and knoweth all things, he is well versed in the Statutes of Heaven, yea acquainted with the Decrees of God, for he was not only present in the grand Transaction about recovering lost Mankind, but sat at the Council Table, and interprets them, *Joh. 1. 18. ---The only begotten Son of God, which is in the bosom of the Father, he hath declared him :* All things are delivered to him of the Father as his great Plenipotentiary, he is the Judges Son, and knows his Fathers Pleasure ; yea, he is Judge in the Kings-Bench, and Master of Requests, he can help his Clients in all their Concerns in that Court : Yea, he knows the Clients Case and Cause better then the Client knows it himself. He knows what is in Man, what he needs, what he would say, for *he that searcheth the*

heart knoweth what is in the mind of the Spirit, because he maketh Intercession for his Saints according to the will of God, Rom. 8. 27.

2. He is Just and Righteous, Impartial, not taking Bribes to pervert Judgment, in favouring some that are not to be Incouraged, and daunting others that have the better Cause, *Isa.*

11. 3, 4. He shall not judge after the sight of his eyes, neither reprove after the hearing of the ears, [he acts not by hearsay or specious Pretences], but with Righteousness shall he judge the poor, and reprove with equity for the meek of the earth. He will not be feed to embrace a bad Cause, no, he is exact and punctual in his Procedure, for

as he is Holy, harmless, undefiled, *Heb.* 7. 26. separate from Sinners in himself, so he is in all his Pleas, and Actings, for he always did the things that pleased God. As for Man, he challengeth his most

carping Adversaries, saying, *Which of you convinceth me of Sin?* Yea, the Prince of this World cometh and had nothing in him; his

greatest Enemies cleared him, yea, *Pilate* that condemned him, said, *I find no fault in this man.* He did no Sin,

1 Pet. 2. 22. neither was guile found in his mouth. Fear not mistaking or miscarrying if Christ be your Advocate, never did any to this day detect him of any flaw or fault in managing what he undertook, for he never undertakes any but a Righteous Cause, and manageth it

Righteously;

Righteously ; you may venture all in his hands.

3. He is condescending, he is of easy access, good to be spoken to, though he dwell on high, yet humbleth himself to behold things in Heaven *Psal. 113. 4, 5, 6.*

and Earth; Christ is God's Fellow, thought it no Robbery to be equal with God, yet took on him the form of a Servant, and now he hears the

Requests of poor as well as Rich, and espouseth the Cause of the meanest Peasant that's an humble Client Supplicating for Grace and Mercy, he despiseth not his Prisoners that lye at his footstool, the lower they lye the welcomer they are. *Solomon's Mother bids him*

plead the Cause of the poor and needy, so doth our Blessed Solomon *Prov. 31. 9.*

effectually, *Psal. 72. 11, 12, 13, 14. Though all kings fall down before him— Yet he shall deliver the needy when he cryeth, the poor also and him that hath no helper,—*

Since the world began it cannot be said that ever he rejected an upright Suitor, for he hath said it, and confirmed it many Thousand times, *Those that*

come unto me I will in no wise cast out. It's very Emphatical in the *Joh. 6. 37.*

Greek, I will not, no, I will not reject either their Persons or Suits. *supplication*

4. Another Excellent property of this Advocate is that he is free, willing of his own accord to undertake any Cause without any Fee,

Iſa. 55. 1.

Pſal. 21. 3.

you may have what you want of him without Money and without Price, he preſents us with his Bleſſings of goodneſs, he begins his Suit to us, and purſes us on, ſaying, *I counsel*

Rev. 3. 18.

thee to buy of me gold— He ſells not Law, but gives it, and it eaſeth

his heart when he gets cuſtom of poor Sinners, you muſt come to him [*forma pauperis*] as poor

beggars, and then you are moſt welcome: If you come to him a begging, you will ſpeed bet-

ter then he that brings bags of Gold and Silver, I mean a conceit of their own Merits:

The poor Publican that had but this word to ſay, [*God be merciful to me a Sinner*], ſped bet-

ter then the Proud Pharifee, that had ſo much to ſay for himſelf,

how good he was, and what good he had done: Our Lord doth all gratis, and

looks upon it as a diſparagement to his Free-Grace, to have his Practice bought and ſold, as

if he were Mercenary: There's his free Spirit, free Pardon, free Access and Acceptance,

all's free.

5. He is ready, nigh at hand, within a call, he is not far to ſeek, when his Clients Ne-

ceſſitous Cauſe calls for his ſpeedy help: You need not ſay who ſhall aſcend to

Rom. 10. 6, 7.

Heaven to bring Chriſt down from above? He is not ſo included in

theſe Cœleſtial Manſions, as to be excluded from his Church on Earth, for, ſaith he, *I am*

with

with you to the end of the World; he walks in the midst of the Golden Candlesticks, he is still within a call, a present help in time of Trouble; *The Lord was ready to save me*, saith good *H Ezekiah, Daniel, Jonah*, the Three Children, and all the Saints in all Ages and Straits have found him so, he is ever at God's Right Hand, listening what Petitions you have to present to him, and there he is ready to present you to God for Supplicants.

Mat. 28. 20.

Rev. 2. 1.

Psal. 46. 1.

Isa. 38. 20.

6. He is Compassionate, very Sympathizing with all his Members, he doth not use to daunt or damp the Courage of any of his poor Clients, but allure them with the sweetest

Attractions, *Come unto me all ye that are weary and heavy laden*, and

Mat. 11. 28.

when they come he deals gently with them, he even carries the Lambs in his Arms, puts them into his Bosom, kisseth, embraceth them, and gently leads them that are with young: So

Isa. 40. 11.

true is that of our High-Priest, *1 Pet. 5. 2.* Which can have compassion on the Ignorant, and them that are out of the way: They cannot be more ready to confess Sin, but he is as ready to forgive: His Heart is still working for his sick and sorrowful Spouse, and though he hath laid aside his feeling he yet keeps his Fellow-feeling, and can be touched with the feeling of

Eph. 5. 15.

Mat. 9. 5. our Infirmities, and crys O, in Heaven if his Foot be trodden on upon Earth: Hence it is that Christ pleads for his not as a stranger, but as a kinsman, even as for himself with Pathetical Affections.

7. He is Couragious, Magnanimous, he dare encounter the most potent Adversaries, none can daunt him or dash him out of Countenance; If all the Devils in Hell come roaring against a silly Soul, the Captain of our Salvation dare encounter and will conquer them: Our *David* will overcome *Goliath*: He can silence the impertinent Railings of Reviling *Rabshakeb's*, he hath conquered the Proud *Pharaoh's*, the *Nimrod's*, *Herod's*, *Antiochus's* of the Earth: Yea, can quell the daring lusts of a naughty Heart, and blasphemous Objections foisted in by the fiend of Hell: Yea, our Advocate can encounter and calm the Roaring Justice of an offended God, and pacify him towards the Sinning Soul, so God himself saith, *Isa. 27. 45.* *Fury is not in me, [i. e. Causeless or implacable Anger against my Church] who would set the briars and thorns against me in battle [q. d. There's no opposing me by force] but I will direct my People to a right method for reconciliation, or let him take hold of my*
1 Cor. 1. 24. *strength, [that's Jesus Christ who is called the strength or power of God, as when one lays hold of the lifted up Arm, keeps it from striking] and he shall make*
peace

peace with me : O the Prevalency of the Son of God in his undertakings ! Well may he make that bold challenge, *Isa. 50. 7, 8, 9.*— *Who will contend with me ? Let us stand together, who is mine adversary, let him come near unto me ; behold the Lord God will help me : —* Our Advocate always comes off Conqueror.

8. He is faithful, it's true he is kind to his Clients, yet he will not flatter them nor bear with their mistakes or miscarriages ; our Lord will not cheat us, by telling us our Cause is good when it is naught, no, he is plain-dealing : If we believe not, yet he abideth Faithful, he will be Faith- *2 Tim. 2. 13.* ful to all his own, whatever becomes of Hypocrites, and if his own miss it in any thing, he will rectify their mistakes, he informs us both of our State and Cause. Thus he dealt faithfully with the Seven Churches of *Asia*, he told them *Rev. ch. 2. 1-3.* the best and worst of their Case, he commends what is good and condemns what is bad in them, saying, *I have somewhat against thee* : He is too just to undertake the Patronage of a bad Cause, or vindicate an Hypocrite, but plainly detects and utterly rejects them as he did the Scribes and Pharisees ; when Men are not able to discover, he can : The young Gentleman, *Mat. 19. 16. -- 22.* that came in a good humour with a Pertinent Question, [*Good master, what good thing shall I do that I may have Eternal Life ?*] our Lord rectifies his

mistake, and then discovers the Rottenness of his Heart: He will by no means suffer his Clients to go on under a mistake, but will undeceive them. And this he declares to all the World, that Men may know what to expect, and to put us upon inquiring both what we have to say, and to promote sincerity in all that draw nigh to him.

9. He is a constant Intercessor and Advocate: If he undertake the Patronage of a Person or Cause, he will by no means desert them, all Promises or Threats of the adverse party can neither hire or deter him from them; no nor the unkindness or ingratitude of the Client himself cannot alienat his Affections, or so disoblige him as to turn them quite off: He may indeed withdraw for a small moment in a little

Isa. 54. 7, 8. wrath, but with everlasting kindness will he have Mercy on them:

He may correct them sharply, but this is the fruit of his Covenant-love, in Faithfulness he afflicts them, but will

Psal. 119. 75. not cast off for ever: For having

Feb. 13. 1. loved his own, he loves them to the end: He saith it with five

Negatives in a Breath, I will not, no, I will not, no, never leave thee nor forsake thee, Heb. 13.

5. Nay, he is constant in his Intercession when we have intermissions in our Prayers, he prayed for Peter when he was entring upon a Temptation, yea, for his Disciples when they were asleep: It were sad with us if Christ were not

more

more close at work in his Intercession, then we are in our Prayers and Devotions : He is still at it : He ever lives, and lies ledger for us in the Court of Heaven ; he's still at work.

10. He is Prevalent and Successful, he was never puzzled or baffled in any matter that ever he undertook to this day ; he hath always won the day and come off Conqueror ; even when Satan seemed to have the Advantage in the Desart, *Mat. 4.* How did the Son of God baffle him ? He hath laid on their backs all his and our Enemies, *Be of good cheer, saith he, I have overcome the world :* This he did Mystically, as well as Personally, yea for us and in us : He makes all his Clients more then Conquerors, even Triumphers, always causing us to Triumph in Christ our head : Here's a Blessed Advocate indeed, that always bears away the Lawrel of Victory ; If he speak to Man, he speaks so as never Man spake, if he speak to God, it is in this form, *Job. 11. 41, 42. Father, I thank thee that thou hast heard me, and I know that thou hearest me always :* The business is still carried on his side, so soon as the motion is made, the Request is granted, let none of Christ's Clients fear miscarrying if you have him on your side, an Advocate to plead for you.

C H A P. VII.

Reasons why Jesus Christ is only Intercessor.

THE last head in the Doctrinal part is to give the Reasons of this point why Christ and Christ alone must be the Intercessor for Transgressors.

1. Because such is the vast distance and disproportion betwixt the Infinite God and Finite Man, that there's no approaching to God without an Intercessor : Man's only Happiness consists in Union to, and Communi-

Psal. 73. 28. on with God ; *It's good for me to draw nigh to God,* saith David, yea,

our only Happiness is bound up in conversing with God, *Psal. 65. 4.* But what Intercourse can there be betwixt the Infinit Majesty and Finite Man, without a middle Person to Interpose ? Kings on Earth take such state upon them that they are not approachable by ordinary Subjects without a Favourite : But vast is the distance betwixt God and Man, as he is Creator, we his Creatures, Worms of his Footstool, but he is the Blessed and only Potentate, King of Kings, and Lord of Lords, who only hath Immortality, dwelling in that Light which no Man can approach unto, — *1 Tim. 6. 15,*

16. The highest Seraphims cover their Faces, as not able to behold the glory of his Majesty. Oh how

much

much less is such a clod of Earth able to draw nigh to him? But that's not all, Man is a guilty Sinner, a condemned Malefactor before the Sin-revenging Judge, sitting on his Throne. Our God is a consuming Fire, we as dried stubble :

Heb. 12. 29.

And if they of Tyre and Sidon durst not come to Herod with making *Blastus* the Kings Chamberlain their Friend,

Act. 12. 20.

surely there's no coming near God without our Heavenly *Blastus* : *Luther* was wont to say that [*Deus Absolutus*] i. e. An Absolute God, or a God out of Christ is very Formidable. God never convers'd amiably with any Creature since the fall but through the Mediator.

2. Amongst the Creatures Intellectual and Rational there's none fit for this Imployment to Intercede betwixt God and Man, or for Man with God. 1. The standing Angels cannot, it's true, they are Holy, Happy, near God, and Ministring Spirits under him, to convey his Messages to Saints, and to convey their Souls into *Abraham's Bosom*, but as there is not a Word in Scripture of their Interceding for us, so 'tis an Office above them, they died not for us, and have no Merits of their own to shew for us, on our behalf, for their very standing is of Grace. 2. As for the Saints departed, they cannot make Intercession for us, because they know not our Particular States here upon Earth, neither can they hear our Requests, and

therefore if we should pray to them to pray for us, we should Substitute them in the Room of God, because we ascribe that to them which is proper to him, *viz.* The searching of Hearts, and knowledge of what's done on Earth, which are God's Prerogatives. As for Saints here upon Earth, they have warrant and command to pray one for another, but they can bring nothing of their own of suitable value to procure the grant of their Requests, nor can they come in their own Names, as deserving any such Mercy either for themselves or others; but for the Merits sake of Christ only: So we may say with *Eliphaz*, *Joh. 5. 1.* *Call now if there be any that will answer thee, and to which of the Saints wilt thou turn?*

3. Another Reason is because Jesus Christ and he alone is qualified every way to make Intercession: He is qualified by his divine and Human Nature Hypostatically joyned together in one Person, *He is over all, God*
Rom. 9. 5. *blest for ever, God of God, equal with God, distinguished by Personal Properties, for he is the Brightness of his Fathers Glory and the express Image of his Person, so that he hath peculiar Interest in and Prevalency with the Father, being one with him, not only in Harmony and Consent, but in Nature and Essence; and then for his Human Nature assumed on purpose, that he might Sympathize with us, and be a merciful*

High-Priest in things pertaining to God to make Reconciliation for the sins of the People, Heb. 2. 17. This is the first part of Christ's Priestly Office, Intercession is the latter, wherein he shews the Price he hath paid, and demands the fruit thereof for Believers, none else was capable of being and doing what our Lord did.

4. Because Christ and Christ only comes under a Sealed Commission for this Office: No Man taketh this Honour to himself, but he that is called of God as was *Aaron*: God gives him a peculiar Commission to be a Priest, *Heb. 5. 4, 5, 6.* He hath good warrant, and an indisputable Title to bear him out in all the parts of his Office, yea, he was Instituted in another manner then other Priests, *Heb. 7. 20, 21.* even by an Oath, an Oath of Fidelity betwixt Father and Son, which as it confirms it, so it adds to the formality of it: Where is the Person that can shew such a Patent under the broad Seal of Heaven to be Agent for Jehovah upon Earth, and Solicitor for the Saints in Heaven? *Job. 5. 27.* He hath given him Authority to execute Judgment also because he is the Son of Man: And doubtless our dear Lord will be faithful in his Office, much more then *Moses* *Heb. 3. 5, 6.* as a Servant, for Christ is a Son over his own House, and therefore hath special care of it.

5. Because there is a special Union and Relation betwixt Christ and Believers : He is the Head

they are his Members, and it becomes the Head to plead for the Members, they are Children he is their Elder Brother, it is requisite he should own them and act for

them that are helpless, they his Subjects, he is their King, they are his Servants and espouse his Cause and he espouseth their's, he hath undertaken the Patronage of all his Saints, and their defence against all the Enemies of their Salvation, this interposing for them is not Occasional or Accidental, but purposely as one part of his Office, and they daily need his help.

6. Because God designs his Saints to very high Honour, namely to be his special Favourites, *Abraham* was his Friend, these only shall be Familiar with him, he will Communicate to them his Secrets, which he will not do to others; *Shall I hide from Abraham*

the thing that I do? One reason is that *Abraham* may plead with God for *Sodom*, and saving *Lot* :

Thus the Lord made *Moses*, *Elijah*, *Noah*, *Daniel*, *Samuel*, and many others his Secretaries, and Intercessors for others: This

honour have all his Saints to be a People near unto him, and they that are preferred to be Courtiers

in the King of Heavens Palace, must have one or other to bring them into Favour, and help them

them out at a dead lift, for they are often put hard to it, as *Moses* when God seems to rebuke him, and say let *Exod. 32. 10.* me alone, yet would not, but goes on with his Suit, and why so? Doubtless *Moses* knew he had a Friend in the Court, that pleaded for him, and he found good success: Well, but by whose means are their Prayers so Prevalent? Surely not for their own worth or importunity, but for Christ's sake, so *Daniel* pleads, *chap. 9. 17.* Cause thy face to shine upon thy Sanctuary that is desolate, for the Lord's sake, i. e. *Jehovah* or the Blessed *Jesus*: And thus God hath honoured his Saints to be prevailing Intercessors through Christ both for themselves and others, and this hath been a credit to Religion, and profit to many.

7. Yet once more, Christ is our Intercessor that he may be honoured and rewarded for all his Sufferings here on Earth, so saith my Text, *Isa. 53. 12.* Therefore will I divide him a Portion with the great, and he shall divide the spoil with the strong; because he hath poured out his Soul unto death, and he was numbred with the Transgressors, and he bare the sin of many, and made Intercession for the Transgressors: This, with the first part of the verse, seems to be a Recompence of Christ's Humiliation; however a consequence upon it, *q. d.* it's most fit that he that interposed to dye for Believers on Earth should be exalted to God's Right-hand and Intercede for them in Heaven, and that Authoritatively,
Phil.

Phil. 2. 8, 7, 8, 9, 10. Which is full Comment on this Text, *He humbled himself, and became obedient to death, even the death of the Cross— Wherefore God hath highly exalted him— and that every tongue should confess that Jesus Christ is Lord, to the glory of God the father—* God and Jesus Christ himself own it as a due debt to Jesus to be owned as Lord by all Men, as the fruit of his Sufferings and Practices: This Sun of Righteousness was Ecclipsed, that he might shine with more Resplendent Glory in the Heavenly Horizon: It was always accounted an Honour to be Priest of the most high God, thus *Melchizedek* was greater then the Patriarch *Abraham*, for the Blessing of him speaks *Job. 7. 1-8.* so much; *Heb. 7. 7.* And without contradiction the less is blessed of the better: *Melchizedek* was higher then *Aaron*, but Christ is higher then both; as the Apostle there proves, our Lord is both King and Priest, and is said to be a Priest upon his Throne, he therefore manageth this Mediatorial Office in a Princely manner, commanding what is for the good of his Church, and thus he bears the glory, *Zech. 6. 12, 13.* For all *Mat. 28. 18.* Power is given to him in Heaven and Earth: And as God hath thus honoured, so doth he expect Men should honour him in this high Station as our Intercessor: But more of this hereafter.

Thus much of the Doctrinal Part.

C H A P. VIII.

The Application, by Doctrin, informing our Judgments.

THE Application of this Point is first by way of information in these Four points concerning Jesus Christ.

1. This Office of Christ, as Intercessor, hath been of Ancient standing, from the beginning of the World, or the Fall of Man, long before his Incarnation, Father Abraham saw his day; David in Spirit calls him Lord: Yea, the whole Ceremonial Law represented Christ to the Jews Senses: The High-Priests going into the Holy of Holies, and People standing without clearly represented this; so our Lord Jesus was the true Minister of the Sanctuary of old, and now of the true Tabernacle which the Lord hath pitched, not Man, *Heb. 8. 2.* This is the Holiest of all, *ch. 9. 8.* Signal and various were the appearances of Christ to the Prophets and Patriarchs in the Old Testament, every Slain Sacrifice spake Christ's Death, and the Sprinkling of the Blood, the Sprinkling of Conscience for Remission of Sins: They did all eat the Spiritual Meat, and did all drink the same Spiritual Drink, for they drank of that Spiritual Rock that followed them.

them, and that Rock was Christ, 1 Cor. 10. 3, 4. Not that the Rock followed them, but the Water out of the Rock, and Jesus signified by that Rock: Yea, how often did the Blessed Jesus appear visibly as Man to his Saints of old, as a Prolibation of his Incarnation, that Man that Jacob wrestled with was the Angel of the Covenant, even God himself, therefore he calls it *Peniel*, for saith he, *I have seen God and was preserved*, Gen. 32. 24, 30. He *Hos. 12. 3, 4, 5.* had Power with God, and it was Jehovah that Abraham stood before for Sodom, Gen. 18. 22. And all the Saints in all Ages of the World have had the same Intercessor: So that it is not a new Invention, though a Gospel-Revelation, for they of old had the same Essentials of our Religion, for they without us (*i. e.* without our Gospel-discoveries) could not be made perfect, only ours is in a clearer Character, so that Christ is always busy and never weary of his Blessed work of Intercession: It's no burden to him, though he hath been still imployed from the beginning of the World to this day, and will be to the consummation of all things, as long as the meanest Saint shall live upon Earth, and when they are all gathered up to Heaven, he will deliver up his Mediatory Kingdom to God the Father, and so God shall be all in all, 1 Cor. 15. 24, 28. In the Essential Kingdom as before the World began.

2. Christ's Expiation and Intercession, are of equal extent : He Intercedes for all that he Satisfied Justice for, and none else ; it's true (as was said before) the Vine-dresser interposeth for sparing the Vineyard one year longer, and Christ prayed for his Enemies, *Father forgive them*, but both were in order to their Spiritual and Eternal good, for Repentance was intended in sparing, and included in forgiveness, for we cannot imagin that Jesus Christ should pray for Pardon to the Murdering Jews, continuing Impenitent : He therefore prays for the Elect in order to their Conversion, but for converted Souls, as before described. Divines tell us of a Threefold Love that God and Christ have towards Man, 1. A Love of Benevolence, so God hath no Pleasure in the Death of a Sinner, but rather that he should return and live : And Christ saith of Jerusalem, *How often would I have gathered thee ?* Not willing that any should perish, but that all should come to Repentance, which he expresseth many ways. 2. A Love of Beneficence in doing good to all, and, *His tender mercies are over all his works ;* to the worst of Men and Heathens, *He left not himself without witness, in that he did good, and gave us Rain from Heaven* — All partake of his general bounty. There's a Love of Complacency and delight, this is that

Ezek. 18. 23.

Mat. 23. 37.

2 Pet. 3. 9.

Psal. 145. 9.

Acts 14. 17.

the Lord is pleased to exert towards his Saints and chosen ones, this also is for Christ, through his Satisfaction and his blessed Intercession, of these it's said in *Eph. 1. 6. Wherein he hath made us accepted* [or ingratiated us *αγαπῶμεν*] *in the beloved* :

These are the Persons in whom the great and Holy God takes pleasure above all Persons and Things in the

Prov. 11. 20. World, they that are upright in Heart are his delight, yea, the very

Prov. 15. 8. Prayer of the upright is his delight : These are they that Christ

hath laid down his Life for, and these be they that he bears on his Breast-plate in the presence of Jehovah :

There are some that are not for an universal Intercession, that are for an univer-

Sacrifice or Propitiation, because

Caryl on Job

16. 21. p.

393.

they cannot deny but many shall perish for ever, which yet they

could not, did Christ but pray for

them, but these leave the Death of Christ in the hand of Man's Free-will, assisted only by general

Grace to make it effectual : But we believe

his Sacrifice is as Effectual as his Intercession,

and that he died for none but those for whom

he prays, his Intercession being for the drawing

out and bringing home the benefit of his Sacri-

fice to those and to all those for whom he offer-

ed himself to God : But I wave Contro-

versies.

3. If Christ be the only Advocate and Intercessor for his Church and Souls, then 'tis a great affront to the Blessed Jesus to Substitute any others in this Office, it is Arrogancy Intollerable to degrade the Blessed Jesus, and ascribe this Office to Angels or Saints departed, Alas, they know not our cares,

the dead know not any thing, *Ecc. 9. 5.*

Abraham is Ignorant of us, and Isa. 63. 16.

Israel acknowledgeth us not: Papists

say yes, those Heavenly Inhabitants see all things in the World [*in speculo Trinitatis*] in the Looking-glass of the Trinity; but this would make them Omniscient, and so Gods. But we Read of some things that even Angels themselves know nothing of, and

that is of the Day of Judgment, *Matt. 24. 36.* the day and hour of it: But in-

deed where do we find that ever God deputed Angels or Saints departed to hear Peoples Prayers, or to present them to God? No, they never did or will Arrogate this Office to themselves. Yea, when *John* fell down before the feet of the Angel, he was twice forbid and rebuked, with this Reason, See

thou do it not, for I am thy fellow-servant— worship God— *Rev. 22. 8, 9.* And

those Glorious and Glorified Spirits give due deference to the Mediator of the Covenant in this weighty Affair: None hath right by Office to be Advocate but Christ, none have Interest so prevalent in God as Christ, none have

have Merits to produce, none died for Sinners but Christ: No, say *Papists*, none but Christ is the Mediator of Redemption, but Saints departed of Intercession, but the Holy Ghost asserts Christ only to be both, 1 *Tim* 2. 5, 6. *For there is one God, and one Mediator between God and Man: the Man Christ Jesus, who gave himself for all*— Observe it, it's he only that gave himself for all, that Intercedes for Transgressors: Nothing but Christ's Blood can plead for us.

O what horrid Blasphemy in that Mad Prayer.

*By the Blood of Thomas Becket,
Which he did spend,
Make us, O Christ, to climb,
Where Thomas did ascend.*

This needs no Confutation, but were that Perfidious Traytor an Holy Martyr it savours of horrid Blasphemy, and is no other then the Doctrin of *Dæmons*, 1 *Tim*. 4. 1. as Mr. *Joseph Mede* fully proves in *The Idolatry of the last times*: Read him and Mr. *Perkin's Reformed Catholick*, Tom. 1. Fol. 603. for I love not to rake in this dirty Puddle.

4. Then high is a Believers Priviledge if Christ be Advocate and Intercessor for Transgressors, Penitent believing Souls shall certainly speed in Prayer, come off well in whatsoever cause they do manage: It's a comfort to us to know that a Godly Friend prays for us: How was Reverend Mr. *Hildersham* encouraged when, damned

daunted in the first Sermon he Preached, when he thought such a good Man is praying for me: How much are God's Children quickened and comforted by Communion of Saints? Even blessed *Paul* saith, *Rom. 1. 12. That I may be comforted together with you, by the mutual faith both of you and me:* When a weaker Christian hears his particular case sweetly insisted upon by a stronger before the Lord, how doth it erect his hopes that God will hear, but much more when by Faith he is perswaded Christ is pleading his Cause, when the poor Christian can hardly get out a sensible word, well, he thinks, but my Advocate can make good sense of this sorry Non-sense which I call Praying: For our Advocate takes it in good part, as a Father doth the Childs broken Language, passeth by Weakness, spells out his meaning, bids him welcome: Thus he dealt with *Hezekiah*, *Isa. 38. 14. Like a Crane or a Swallow, so did I chatter, I did mourn sore as a Dove:* But this confused stuff was prevailing Rhetorick in the Ears of God: Christ his friend in Heaven, and the Spirit working in the Heart will prevail: He that hath given his Son for them, his Spirit to them, how shall he not with him also freely give us all things; *Rom. 8. 32.* Christians have a large Charter, all things are their's: Whatsoever they ask they shall have, nay, our Lord rather challengeth his Disciples for asking too little, nay, nothing comparatively,

rather then too much, see *Joh. 16. 23 --- 27.*
 O who would not be a serious Christian?
 Who would not make out for an Interest in
 Jesus Christ? Nothing shall be left undone
 that may contribute to the Christians Happi-
 ness: If all the Saints on Earth, and all the
 Angels in Heaven Interceded for you, it would
 not stand you in so much stead as
Joh. 15. 14. one Jesus, God's beloved Son, he
 owns you as his Fruits, a People
Psal. 148. 14. near unto him: Clear up your
 Title to him, clear up your Hearts
 in him; remember you are the Favourites of
 Heaven, open your Mouth wide
Psal. 81. 10. and he will fill it: Improve this
 Liberty, enter into the Kings
Psal. 45. 15. Pallace, come and welcome into
 the Presence-Chamber, improve
 your Interest in him, for your own Souls, your
 Relations, for the Church of God; be not shy,
 let not Satan daunt, or your unworthiness
 damp you, but come boldly to the Throne of
 Grace, that you may obtain Mercy, and find
 Grace to help you in time of need, *Heb. 4. 15,*
16.

C H A P. IX.

An use of Conviction to poor Christless Sinners.

2. **U**SE is of Conviction and Lamentation over poor Graceless Christless Souls, that have no saving benefit by Christ's Intercession: O Woe, ten thousand Woes to that Soul that our Lord will not speak one good word for, though the Eternal God comes against them as a roaring Lion, and the Wrath of this great King, the King of Kings, is as Messengers of Death, yet our Lord Jesus will leave them to the smarting stroke of Divine Justice. That I may awake poor Sinners, consider,

1. Thou wast a Transgressor from the Womb, estranged from *Isa. 48. 8.* God, going astray as soon as born, [before thou couldst go] speaking lyes, [before thou couldst speak] having a corrupt Principle inclining to Sin, and an imbecillity to perform any good work, without *Rom. 7. 5.* strength, yea, thy carnal Mind is Enmity against God, thy Heart secretly rising against any thing that's truly good, and the better it is the more thou dislikest it, dead in Trespasses and Sins, *Eph. 2. 2. 12.* without Christ; this is thy case by

Nature,

Nature, and dost thou think Christ will Intercede for thee?

2. Thou hast added Thousands of Actual Sins to this thy Original stock, and art daily increasing thy guilt, provoking

Psal. 40. 12. God to Wrath, so that innumerable Evils do compass thee about,

stop the Carrant of Mercy, and may stop thy mouth in pleading for good, any one of those

Sins is enough to damn thy Soul, but thou art one of them that pro-

Exod. 23. 21. voke God to anger continually, yea, it's to be feared thou art

provoking to anger the Angel of the Covenant, by thy Unbelief and Impenitency, how then canst thou think he will plead for thee?

3. thou knowest that a Real change doth always attend a Relative change, thou canst not be in Christ except thou be a new

2 Cor. 5. 17. Creature: Thy old frame and new state will never accord: You

Eph. 2. 10. must be created in Christ Jesus to good works: How can dead Men

perform acts of Life? And how can dead works please the living God? No matter

what thy Professions or Privileges are, all signify nothing

Ed. 6. 15. without a New Creature; And do you think Christ will Patronize the Devil's

Slaves?

4. Canst thou hide thy rotten Heart under the colour of a flattering Tongue? Cannot the Heart-searching God quickly find out thy Hypocrisy? Suppose thy Conscience accuse thee upon the approach of Death, and thou begin to cry Lord, Lord, have we not been so and so good? Have I not some Oyl in my Lamp? Do I not sit among thy guests? When the King saith, *Friend, how camest thou in hither, not having on a Wedding garment?* He was speechless: So wilt thou be.

Mat. 7. 22.

Luk. 13. 26.

Mat. 25. 11.

-- 22. 11, 12.

5. Hast thou not reason to fear that our Lord Jesus will plead against thee, rather than for thee? And the Wrath of the Lamb is a scorching Wrath: A Woe out of Christ's mouth is heavier than the Woe of the Law: It is the Mediator's vengeance, and this is two Vengeances. as one saith: When Christ himself, that pleads for his own, shall say, these Sinners have pretended friendship, but have trampled my Blood under their feet, and shall say bring that Man out and slay him before me.

Heb. 10. 29.

Luk. 19. 27.

6. Will not thine one Conscience plead against thee? Alas, I was told of this day, Ministers warned me, my necessity urged me, Conscience prickt, God Almighty Summoned me to Worship the Father in Spirit and in Truth, I took no notice, but neglected Duty or carelessly performed it; I am convicted in mine own Conscience.

Joh. 4. 24.

Conscience, and cannot answer it, and I am
Rom. 2. 15. sure the judgment of God is ac-
 cording to Truth, and it accuseth
 me, and I am not able to answer it,
 I cannot plead not guilty, my Testimony a-
 gainst me is in mine own Bosom, What shall
 I say ?

7. Wilt thou at last fly to the Throne of
 Grace erected in the Gospel, this indeed would
 now relieve, if you have recourse to it in due
 time and in due order, but if you make a mock-
 ery of it, and come but by halves, and not in
 Gospel-sincerity or universality, this will not
 help you, or if you put it off till Death Summon
 you, it will be too late : Make sure work here
 or think not to put it off till Death. He that
 now offers Life upon easy terms,
Ezek. 33. 11. and swears he wills not the death
 of a Sinner, now swears in his
Heb. 3. 18. wrath you shall not enter into his
 Rest : And Men's fawning or
 howling can never reverse the Sentence ; you
 must endure the Torments.

You'll say God forbid, I hope better things,
 I hope Christ will make Intercession for me as
 well as other Sinners, alas I am a Sinner as all
 others are ; I know I cannot answer for my
 self, but I hope Christ will answer for me, I
 will be of a good belief.

Answer, Thou mayst presume without any
 ground, and lull thy self asleep in that Gospel-
 Cradle that was made for the ease of Troubled
 Consciences. But

But let me ask thee,

1. What hath it cost thee to get well centred in this hope? What despair hath preceded? Hast thou been kept Prisoner under the Law, shut up *Gal. 3. 23.* to this Faith? Hast thou ever seen thy self lost and condemned, and no other relief, but casting thy self into the Arms of Christ after much struggling? But if it be an easy lazy Faith, it's but a conceit of thine own Head. Most Men are not willing to take any pains to find out the state of their Souls, but are content with a general notion that Christ is theirs, they are willing to believe it, and persuade themselves to believe it, without Trial, this is a false Faith and will deceive them.

2. It's true all Men are Sinners, but all are not unconverted Sinners, sin hath not dominion over Real Saints, *Rom. 6. 14.* they love it not, live not in it, hate it, fight against it: But alas, a carnal heart gathers some Encouragement to continue in Sin, because *Rom. 6. 1.* Grace abounds: At least this serves to excuse themselves in sinning, because all are Sinners, I am but like others, I cannot help it, let him that is without Sin cast the first stone, I hope God will not be severe to mark it, because it's Natural. But to a good Heart these are rather Aggravations of his Sin.

3. What haste do you make to get this matter well dispatcht off your hands? The Wise Man gives good Councel, *Prov. 6. 1.—3.*—*Deliver thy self when thou art come into the hand of thy friend, go humble thy self, make sure thy friend—give not sleep to thine eyes—* Oh, but how many Nights do Sinners sleep at uncertainties, and put off this great Work of securing their Interest in Christ, till it be too late, they put off Convictions, follow the World, find something else to do, and so lose their opportunity and their Souls.

4. Most know not what a Believing Prayer means: A Lord have Mercy upon me, or God forgive me my sins, or some such short Complement must serve turn, they know nothing of wrestling with God, by secret groans, sighs, and tears, and acting Faith upon our blessed Advocate that he may Intercede for them: Most are too proud to humble themselves at God's footstool, the Wicked *Psal. 10. 4.* through the pride of his heart will not seek after God: Others slight it, and think it more ado then needs: And say, *What profit should we have if we pray unto him?* They fare as well that come off with less as they that make so much ado puleing and Whining.

Well, Sirs, if this be your frame, you put Christ out of Office, as to your selves, you think you need him not to stand your friend, you

can shift well enough without him, else you would take more pains, and be more thoughtful to ingage him to be on your side.

Ah poor Graceless, Christless, Sinners, What will you do in the day of Visitation and in the Desolation that shall come from far, *To whom will ye go for help, and where will ye leave your glory, without me, saith God?* They shall bow down under the Prisoners, and they shall fall under the slain, Isa. 10. 3, 4. O, Sirs, that will be an astonishing day, when the World shall be all in a flame, the Judge descending with a shout, and call up all Nation, *Arise ye dead and come to Judgment*, set the Goats on the left hand, the Sheep on the right, and part them to Heaven or Hell, with a *come ye Blessed*, and, *go ye cursed*, without delay or debate: Without this blessed Advocate pleading for thee thou must certainly be confounded, one word from thy judge will appeal thee, his Omniscience shall detect thy deceit, his Justice shall Sentence thee according to desert, and his Power shall execute that Sentence, and thy Torments shall continue to Eternity: And who is able to Retrieve or Reverse that dreadful Sentence? O poor Sinner think and think again of that Solemn day, and fly from the Wrath to come, set your selves to task, examine your Consciences, study Gospel-Terms, call your sins to mind with grief, hatred, serious confession, self-condemnation, post to the City of Refuge, lay hold on the horns of the Altar, give up your selves to the Lord!

Lord ; O that guilty Malefactors condemned already by the Gospel-Law, and a leading to Execution would open their Eyes, see their danger, and dread the fruits thereof ! Think, yea, think again, Sinner, how many accusers thou wilt have at the great Day, Justice, Satan, Law, Conscience, will bring in large Inditements ; Ministers, Friends, Creature, will be as so many witnesses, yea, the Lord Jesus Christ that thou now thinkest will plead for thee, will plead against thee ; his Incarnation, his Holy Life, his Preaching, his Miracles, Agonies, Prayers, Tears, his Condemnation, Crucifixion, Resurrection, his Assention, Session at God's Right Hand, his coming to Judgment, shall all with one consent bear their Testimony against thee, and how wilt thou be able to answer all these ? Will thy Prayers, Tears, good-wishes, Reformations, Almes-deeds, stand thee in stead to bring thee off ? They are all Cyphers, except Christ, as the main figure, be set before them : Nothing will stand in stead but Christ to Intercede for thee. Consider what astonishment seized on *Belshazzar*, when he saw the Hand Writing on the Wall, *His*
Dis. 5, 5, 6. *countenance was changed, his thought troubled him, so that the joynts of his loins were loosed, and his knees smote one against another,---* Even so will it be with thee when this one word *TEKEL* is Read, that is, *Thou art weighed in the ballance, and art found wanting ;* *MENE*, thy days are numbred, *PERES*, thy Soul must

must be divided from thy Body, and both from God : O dreadful day ! Tremble, O tremble now to think of it, the day of Grace is past, the Spirit will strive with you no longer, Heaven is shut upon you, Hell is open to receive you, Justice claps an Arrest upon you, all the World cannot secure you : Who can be bail for you, as *Eli* said to his wicked Sons, *1 Sam. 2. 25.* *If one man sin against another, the judge shall judge him, but if a man sin against the Lord, who shall intreat for him?* q. d. If only Man be wronged, Man can right it, and reconcile the Persons ; but if the Offence be against the Supream Judge, what Man dare interpose as Moderator, or who shall make himself a judge for him ? No, no, that work is ceased for ever : None but he that is equal with God can be a prevailing Advocate. See to this as you love your Immortal Souls.

C H A P. X.

An use of Examination, to try whether Jesus Christ be our Intercessor.

THIS is a case of Conscience of great Importance, to know whether we have Interest in Christ, as our Advocate, to Intercede for us ; for unless Christ plead for us, neither our Persons nor our Performances, can be ac-
F accepted

cepted now, nor will he plead for us at the great day before the great Tribunal, and then we are cast and lost for ever.

In resolving this weighty case I shall propound to you these Ten Questions.

1. Hath the Spirit of Christ pleaded and prevailed with you? If hitherto you have stood out against the gracious pleadings of the Holy Ghost with your Souls, to convince and convert your Hearts, do not imagin Christ will plead for you: For these run parallel and answer each other: Christ will not own you as Brethren except you be God's Sons by Regeneration: You must be Members of his Body,

otherwise he will not own you; *Joh. 17. 9.* he prays not for the World but for those that God hath given

him by Conversion: The Spirit of God conquers those for whom Christ Intercedes; Sin hath alienated us from God, Grace joyns us to him: The poor blind Man could say, *Now we know that God beareth not Sinners, Joh. 9. 31.*

The loudest Vociferations of unconverted Souls, he Regards no more then the howling of a Dog, or the roaring of a Bear, he regards them not: *Amos 8. 3.*

They scorned him and he flights them; so he saith, *Prov 1. 24. --- 28. Because I have called and ye refused— Then they shall call upon me, but I will not answer, they shall seek me early, but they shall not find me: This is a [Lex talionis] just requital.* Bastards are none of the favour-

ites of Heaven : You must consent to God, or think not he will condescend to you. He hath sent his Spirit in his Word to treat with Sinners, and this is, [τὸ παρεκκλησιῶν] The Intercessor for God, as Christ is our Intercessor with God, and the Spirit's plea is to convince the World of Sin, of Righteousness, and of Judgment, *Job. 16. 7.--11.* Have your Souls been thoroughly convinced of your being under the power of Unbelief, whatever your pretences have been to Faith, and that you must have a Righteousness better then your own, even Christ's, or you are undone and condemned for ever ? Deal faithfully with God and your own Consciences : Hath the Spirit of God by Conviction taken thee off all false bottoms ? Hath it dismount'd thee from thy conceits, and vain Imaginations, and *2 Cor. 10. 4, 5.* levelling every high thing that exalteth itself against the knowledge of God, and bringing into Captivity every thought to the obedience of Christ ?

2. Are you the Persons that plead against your selves ? Christ will be Advocate for that Soul that doth most censure, accuse, and condemn himself at God's Bar : So the Text, *1 Cor. 11. 31.* For if we would judge our selves, we should not be judged : This would put the Devil out of Office, and God himself in kindness would not charge the Sinner with that he hath charged himself with. Conscience is as a thousand Witnesses, it first arrests and un-

peacheth them before God's Tribunal, produceth more against himself then all the World can accuse him of, or knows of, applies the threatening to himself, saith, I am guilty, and obnoxious to God's Wrath, my mouth is shut, I have not one word to say for my self why Sentence should not be executed, the Lord is Righteous if he cast me into Hell this

Rom. 3. 19.

Instant, my mouth is stopt and I am become guilty before God.

Now doth the blessed Jesus interpose and plead for the poor Sinner, and this is of Divine Appointment, who saith, *Deliver him*

Job. 33. 24. from going down into the pit, I have found a Ransom: You'll say how

is this consistent with 1 *Job. 3. 20. If our heart condemn us God is greater then our heart, and knoweth all things:* So that it should seem the Supreme Judge will much more condemn us.

I answer, this Text speaks of a passive condemning by an accusing Conscience, when Men flie it, and do what they can to avoid or evade it's censures, which was the case of *Cain, Saul, Felix*, that found out Diversions, and were loath to attend or yield to it; but when Men are active in self-condemning, joyn with it, take the part of God and Conscience against themselves, this is a great duty, and good property, and God will take such a Souls part, and our Lord Jesus will Intercede for it. What sayst thou Soul, dost thou voluntarily arraign thy self, hold up thy guilty hand, ingenuously confess

feels thy Sins, own Hell-Torments as the proper fruit thereof? And canst thou find nothing good in thy self for which God may acquit thee? Justify God if he condemn thee, thou art the Person that Jesus Christ will undertake the Patronage of: But if thou justify thy self as the *Pharisee*, saying, God I thank thee, I am not so bad, or so great a Sinner as others: Then saith our Lord plead for thy self, and bring thy self off if thou canst; here's a poor self-condemning *Publican*, standing afar off not daring to lift up his eyes to Heaven, crying out,

God be merciful to me a Sinner: Luk. 18. ii. 14.

This, this is the Man that I will plead for and justify, not the other: See the difference of these.

3. Art thou laid under the Sense of thy wants and great Exigencies? *The whole need not the Physician but they that are sick: Mat. 9. 12.* They that are [*recti in curia*] right in God's Court need not an Advocate: This follows on the former, due sensibleness is the fruit of his Conviction; and indeed *the Son of man is come to seek that which is lost: Mat. 18. 11.* he finds none savingly but those that feel themselves in a lost condition: The poor Sinner saith with *David, I have gon astray like a lost sheep, then Christ will seek and take it up: Psal. 132. 1.* And indeed none will seek for a Surety but the debtor, none desires or much cares for an Ad-

vocate but he that's a Necessitous Client, none stands upon relief but the beggar : Let a *Laodicean* Professor come in, he will *Rev. 3. 17.* say, *I am rich and increased with goods and have need of nothing ;* nay, then, saith Christ, here's no work for me, shift for thy self : O, but saith the Soul that's poor in Spirit, and seeth himself in a forlorn state, wo is me, I am the chiefest of Sinners, the least of all Saints, if a Saint, an Ignorant, Impotent, Impudent wretch, how am I estranged from God ? How long have I been the Devils vassal ?

And fear I am in the gall of bitterness, the bond of Iniquity, other Lords have had dominion over me : I see nothing but bare walls about me ; help I must have : Whether shall I go ? To whom shall I flee ? Where is the Advocate that will undertake my desperate cause ? That hath Interest in the Judge, and may bring me off clear that am a condemned Malefactor ? Is there any to be found that can draw up a Petition to the Judge for my Life, for the Life of my Soul ? *Men* *and brethren what shall I do ?* Is there any hopes ? *Sirs, what must I do to be saved ?* *16. 30.* Eternal Salvation is now the great concern, all other things are but trifles : It is to such sensible Souls as these that our Lord reveals himself to bring them off.

4. Hast thou studied Christ and his Mediatory Office? Christ will not lead Sinners blind-fold into this Priviledge: As they know their danger, so he will make them know their remedy. Yea, Christ Crucified is the chiefest object of the Christians knowledge, *I determined*, saith Paul, *not to know any thing among you, save Jesus Christ, and him crucified*: And again, *That I may know him and the power of his Resurrection*. Yea, it becomes the Christian also to study Christ at the Right hand of God, and his imployment there: But observe it, it's not enough to know these things notionally, but experimentally, practically, yea, so as to be transformed into the same Nature and Image of Christ, to be buried with him by Baptism into death, to rise with him, and walk in newness of Life: Dead unto Sin, but alive unto God through Jesus Christ our Lord: So to rise with him, and in some sense sit with him in Heavenly places, not only as he represents us, but as our hearts are with him, *Seeking the things that are above*, our Affections there, Desires, Delights above: Our Lord bears none upon his Breast-Plate in the Holy of Holies, but such as are united to him, and conformed in their measure to his Media-

1 Cor. 2. 2.

Phil. 3. 10.

Col. 3. 1.

Rom. 6. 4. 11.

Eph. 2. 5, 6.

Col. 3. 1, 2.

tory undertaking, for he that is
 1 Cor. 6: 17. joyned to the Lord is one Spirit,
 i. e. He is Naturally one with him
 in Love, and Spiritually one by Faith, as Christ
 dwells in his Heart by Faith,
 Eph. 3: 17. hence, saith the Apostle, Gal. 2.
 20. *I am crucified with Christ,*
nevertheless I live, yet not I but Christ liveth in
me— Conformity to Christ is an inseparable
 attendant of commodity by Christ; for this is
 a certain Rule, whatsoever hath true Interest
 in one of Christ's Offices, Purchases, or under-
 takings, hath also a Title to, and benefit by all:
 For God will not parcel out his Sons Merits or
 Undertakings as Men do in selling their Com-
 modities in Shops, that Measure out as much as
 fits the Customers turn, and leave the rest, no-
 thing in our Lord is such Refuse-commodity:
 You must have all or none, only that which
 cannot be so experimentally felt, may be
 gathered from what a Christian-feels sensibly in
 his own Soul; for Example, he that feels the
 fruit of Christ's Office, as Prophet and King,
 may conclude he is also his Priest, that he dyed
 for him on the Cross, and Intercedes for him in
 Heaven; when the Soul is savingly illuminated,
 Sin mortified, the heart quickened, then you
 may conclude that Jesus Christ is improving his
 Sacerdotal Office for you, in his Intercession at
 God's Right-hand: For our Lord saith to
 Peter, *If I wash thee not, thou hast*
 Job. 13: 8. *no part with me:* Mind this, look
 at

at what you feel in your own hearts, if you would know what Christ doth for you in Heaven.

5. Hast thou retained Christ as thy Advocate? No Councillor can justly plead the Clients Cause, except he be retained and have his fees: It's true, Christ takes no fees, yet Faith retains him: And he will not plead your cause except you act Faith upon him: It's by Faith that the King is held in the Galleries: Sincere Faith Appropriates (not to say Improperiates) Christ: It takes him aside and ingageth him to be his Friend: *My beloved is mine, and I am his*; I will not go to God without him, yea, if I have him I have God; *My Lord and my God*: He loved me and gave himself for me, I would not for a World be without a Title to Christ: I must have him or I am undone, *What things were gain to me, those I count loss for Christ*: Oh that I may be found in him as the poor Client in his Advocate: Alas, I am but as a brier and cannot stand before the consuming fire of Divine Justice, but I resolve to take hold of thy strength, that I may make peace with thee, *Isa. 27. 4, 5*. O for a well-grounded Faith, *Lord increase my faith; Help my unbelief*, if I had but Faith as a grain of Mustard-

Can. 7. 5.

Can. 6. 3.

Joh. 20. 28.

Gal. 2. 20.

Phil. 3. 7, 8.

Luk. 17. 5.

Mark 9. 24.

Seed

Seed, I should remove Mountains ; however, I will reach after my dear Lord, I will follow after, *If that I may apprehend that*
Phil. 3. 12. for which also I am apprehended of
Christ Jesus : I will pursue apace after him, and when I have got hold of him, I will hold him fast, and not let him go, until I have brought him into my Mothers house, that others may partake of him as well as I ; Lord
Cant. 3. 4. thou hast said, that those that come to thee, thou wilt in no wise cast out, I come to thee, draw me, draw me with cords of love ; surely thou dost not use to reject Clients, Jesus Christ makes
Heb. 7. 25: Intercession for all that come to him : I am not worthy to be entertained, but I have thy Promise to accept me, which is thy bond, and I will sue it, while I retain mine Advocate, and renounce all others : I hope it's not groundless Presumption, for thou didst at last accept and commend that Womans Faith, that resolutely followed thee though she had no Command, Promise, or Example in Particular, yea, she had some checks, yet depending on the sweet Nature of the blessed Jesus, thou didst graciously own and commend her, *Mat. 15. 21. 26.* Lord it's thine Office and proper Work to be thus employed, and I will retain thee.

6. Doth the Spirit of Grace make Interpellation within you ? This is a great Truth that
 Christ

Christ makes Intercession for none in Heaven, but those that pray by the assistance of the Spirit: These always go together, *Rom. 8. 26, 27. Likewise also the Spirit helpeth our Infirmities, — it maketh Intercession for us with groanings that cannot be uttered: And he that searcheth the heart knoweth what is in the mind of the Spirit, because he maketh Intercession for the Saints according to the will of God:* These run parallel, Christ at God's Right Hand, and the Spirit in the hearts of Believers: It's not the gift of Prayer, but the grace of Prayer, that God takes notice of; it's not our own Spirit, but the Spirit of God, which is the Spirit of Adoption, crying Abba, Father, and this is the Spirit of his Son, namely, Christ, he knows and owns the least whimper of his Spirit working in his Children's hearts, and will Eccho to it above: None can rationally expect that our Lord should plead for such as plead not for themselves: Nor is it any kind of pleading that's owned, but Praying in the Holy Ghost, depending upon and feeling it's enlivening Influences: The Body of the Sun is in Heaven, it's beams dart upon Earth, and draw up sap into Trees from the Roots, and makes the Earth fruitful: The Person of Christ is in Heaven, but his Spirit is in the Hearts of Believers, actuating their faculties, and drawing up their hearts to God in duty: O what strong and powerful Reflections

God-

*Rom. 8. 15.**Gal. 4. 6.**Jude 20.*

God-wards doth the Christian feel : he is often beyond Nature, and above himself, in a Transport of Grief, Desire, Joy, and Delight in God, Whence comes this ? Surely not from any power the Christian can exert of himself, the Third Person of the Trinity is at work within, as the Second is at work above, driving on the same design. It's true, sometimes the Exercise of Grace may be intermitted, and the Spirits assistance suspended, when Christ is at work for the gracious Soul, but there's the habit of Grace, where the Spirit assists and Christ Intercedes for any : Dost thou then pour

Lam. 2. 19. out thy heart like water before the face of the Lord ? Dost thou groan and moan with bitter lamentations for Sin, with earnest supplications for Mercy ? Is thy heart lifted up in thankful acknowledgments of Mercy ? *Jacob* had *Hes. 12. 3,4.* power over the Angel, and prevailed : How was that ? The

Text saith he wept and made supplication, yea, he wrestled and in a sort wrestled *Gen. 32. 24.* a blessing out of his hands : The

Almighty God suffers himself to be overcome by weak and sinful Creatures, this comes to pass by the Holy Ghost joyning with Saints in their Prayers, and the Lord Jesus in Heaven pleading their Cause : By which they become prevalent, and have power with God : If the fire of God be on the Altar of the heart,

the Smoak of this Incense comes with the Prayers of the Saints, and ascends up before God out of the Angels hand : If thy heart be carryed out to God, then thou art upon Christ's heart: Our Aaron bears the Names of the Children of Israel upon the Breast-plate of Judgment, when he goeth into the Holy Place, for a Memorial before the Lord continually. *Rev. 8. 3, 4. Exod. 28. 29.*

7. Dost thou regulate thy Prayers and Practices according to the will of God? Do not think that Jesus Christ will Patronize thy Petitions if thou confront his Pleasure; if thou study the Precepts thou mayst plead the Promises; the love of any Sin spoils the fruit of our Prayers, : If you regard Iniquity in your hearts God will not hear your Prayers : Disown sin or he will disclaim you: *God beareth not Sinners, but if any man be a worshipper of God and doth his will, him he beareth.* *Psal. 66. 18. Job. 9. 31.* Not that you can expect to be sinless, but sincere haters of sin, fighters against it, that it have not dominion over you : More particularly your Prayers must be regulated according to the will of God for Matter, Manner, End, *Ye ask and receive not, because you ask amiss, to consume it upon your lusts :* The Pharisees prayed to be seen of Men, they had their Reward, it was a

*Jam. 4. 3.**Mat. 6. 5.*

poor Reward to be applauded as great Saints, that were arrant Hypocrites : Besides you must bottom your Prayers on Scripture Precept, Promise, or President, for if we ask any thing according to his will, he heareth us, and then we know we have the Petitions we desired of him, 1 *Joh.* 5. 14, 15. *i. e.* We may be assured our Petitions are filled up in Heaven, and shall be granted in God's due time, for which it becomes us to wait : For God's Preceptive Will is the Rule of our Petitions, his Disposing Will

is the Rule of our Submission : He

Mat. 6. 10. bids us pray, *Thy will be done*, and Christ himself saith, *Not as I will*
Mat. 26. 39. *but as thou wilt* : It becomes not

beggars to be chusers, but refer ourselves to God, and say, the will of the Lord be done, God is wiser then I, to know what is good for me, and when is the fittest season to bestow Mercy : If thy will be melted into God's will, thou mayst pray with *Luther*, [*fiat voluntas mea quia tua*] Let my will be alone mine, because thine, there shall not be two wills betwixt us, I freely resign up my will to thee : Then you may be assured Jesus Christ takes your Cause in hand, and it shall succeed, see to this in a special manner ; for if you contradict his will, you do invalidate Christ's Intercession as to you, for Christ doth nothing but according to his Fathers Commandment.

Joh. 10. 18.

8. Art thou an Advocate for God, and the Interest of Christ? All the Saints are *Jerubbaal's*, pleaders against Sin *Judg. 6. 32.* and Idolatry: True, Christians must earnestly contend for the Faith, which was once delivered unto the Saints: They must not be *Neuters* or *Am-bodexters*: If you expect Christ should take your part, you must take his: When *Moses* saith, *Who is on the Lord's side*, do you (as the Sons of *Levi*) gather your selves unto the Lord? Do you separate your selves from Sin and Sinners, as *David*, *I have not sat with vain Persons—I will not sit with the wicked*: God forbid I should be confederate with God's Enemies: Nay, do you resolve by God's Grace to resist unto Blood, striving against Sin? Do you stick hard for Precious Truths, Pure Ordinances, and Practical Godliness, wherein the Glory of God and welfare of Souls are nearly concerned? In indifferent things *Paul* will become all things to all Men, but to false Brethren in weighty Cases, he saith, *Gal. 2. 5. To whom we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you.* The Godly Soul is Peremptory for God, will not yield an hair nor leave an hoof behind, where the Essence of Religion is concerned, and the honour of God: This is indeed a *Shibboleth*, it may come to that
that

that you must either Sin or suffer; and 'tis as certain if you confess him before Men, he will confess you before his Father, else not, *Mat.*

10. 32, 33. However, do you Sympathize with Christ and his Members. Doth

2 Cor. 12. 28. the care of all the Churches lye
Phil. 2. 20. upon you? Are you like-mind-

ed with the Saints, naturally caring for the good of Souls? Do you prefer *Jerusalem* above your chief joy?

Psal. 137. 6. Do you pray for the Peace of *Jerusalem*? Are you the Lord's Re-

Isa. 62. 6, 7. membrancers to give him no rest,

till he establish his *Jerusalem* a praise in the Earth? If you will not plead Christ's Cause, how can you expect he will plead yours? Hath not Christ deserved that you should speak a good word for him? Not by the by, but purposely, industriously, the Psalmist

Psal. 72. 15. saith, *Prayer also shall be made for him.* i. e. Not for Christ Person-

al, but for Christ Mystical, his Church, cause Interest. You are no real Member of Christ,

unless you be duely affected with his Cause, your own concerns will be swallowed up in his:

But if you mind your own things, and not the things of Christ, if

Prov. 3. 21. you mind your Trades, Profits, Preferments, and matter not whether Religion

sink or swim, our Lord will leave you out of his Prayers: If Men be careless of Christ, he

will be as Regardless of them, for Truth hath said

said it, *Them that honour me, I will honour; but they that despise me shall be lightly esteemed.* 1 Sam. 2. 30.

9. What Experience have you had of the return of your Prayers? God never answers Prayers, but upon the account of his Sons Intercession: Now if you have truly found that the Lord hath given a gracious Answer to your Prayers, you may conclude your Interest in Christ. *Qu.* But how may a Christian know that his Prayers are answered in Mercy? *Ans.*

If thy heart be prepared, or established, God then causeth his ear to hear: When the Soul takes more delight in God himself, then in the Mercy begged: When the Soul is eased of it's burden, in pouring out it's Complaint before God: When the Mercy is brought to our hands through insuperable difficulties, as in Abraham's having a Son: When God facilitates the producing of the Mercy, as in Israel's deliverance out of Egypt: When God dips the Mercy in Covenant-love:

When God is seen in the Mount of Extremity: When the Mercy prayed for and obtained leaves the Soul in a more humble, fruitful, thankful frame: When an holy Flame of love and zeal descends from the Altar to the hearth of the Heart, and abundance more Evidences, which

Psal. 10. 17.
37. 4.
1 Sam. 1. 18.
Rom. 4. 17.

Exod. 2. 23.
11. 3.
Psal. 86. 17.
Gen. 22. 14.

1 Chron. 12. 20.

the Gracious Soul doth Experience, too long to be here recited: And indeed I dare appeal to the praying Saint, whether he have not found some satisfying Testimonies coming along with the Mercy prayed for, whereby he may perceive it comes in Mercy from peculiar Love, either from the Souls qualification for it, the Means and Manner of it's coming, the Season and Circumstances attending it, together with the Effects and Consequences thereof: All which will demonstrate this Truth, that some Mercies come in answer to Prayer: And what then, was it the goodness of the Prayer absolutely considered, that obtained the Mercy? No such thing, it was only Christ as the Meritorious and Efficient Cause, by the Spirits assisting the Christian in Prayer, as the Means and Condition of Audience of Prayer: So that the whole Praise is due to Christ, to God in Christ, as the Object and Author, and Mediator, procuring these good things for us: What workings of Heart have you in endearedness of Soul to him? Can you truly pronounce that sweet Doxology, *Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings, in heavenly [in mysterious] in Christ. i. e. Places, or Things, more properly.* Are your Hearts more endeared to Christ for every Mercy you receive from God, as being the fruit either of Christ's Purchase or Intercession?

10. Hath the Grace of God kept thee humble and vile in thine own Eyes? You'll never prize Christ, till you despise your selves: Our Lord will not be all in all with you till you be nothing at all in your own Eyes: You must go out of your selves in every Performance, or you'll not appear in Christ: That's a notable Character of a through-paced Christian, *Phil. 3.*
3. For me are the Circumcision, [there's heart-Sanctification] *which worship God in the Spirit,* [there's Scriptural Adoration] *and rejoyce in Christ Jesus,* [there's well-grounded Exaltation] *and have no confidence in the flesh,* [there's the bottom and top-grace of self-denial. Indeed let a Christians Accomplishments be Angelical, his Inlargements Seraphical, his Obedience exact and universal, yet he marris all if he boast of them, trust to them, and do not go out of himself to Christ for Justification and Acceptation: Our Lord will say of such an one, he will needs stand upon his own bottom, he needs none of my Satisfaction or Intercession, see what he will make of it, his best Righteousness is but finite, and will not answer the demands of Infinite Justice: Surely the self-condemning *Publican* will speed Better then the vapouring *Pharisee*: He that is of least account in his own eyes, is of highest account in God's: The Apostle *Paul* knew how to stand upon his Pantofles whilst he was a *Pharisee*, and was ready to say with the Proud *Papist*, [*velut glatis not accipiam*] I will not have Pardon and

Heaven on free cost, I will give my Merits, my Penny shall be in exchange as a valuable rate for what I expect from God, or else I'll have none of it ; nay, I can do more then God requires, and have some works of Super-erogation to spare for others that are defective : Well thou proud beggar, thou needest none of my Alms, go to another door, thou shalt go without from me : I will reserve my gifts for them that are poor in Spirit, and will be beholden to me But *Saul* became another Man when dis-mounted by Conviction and Conversion, from all his tow'ring Imaginations, and made a *Paul*, i. e.

little in his own Eyes ; yea, nothing at all, though not behind the chiefest Apostles : Yea, less then

Eph. 3. 8. the least of all Saints, chiefest of

1 Tim. 1. 15. Sinners, yea, at present he accounts his best Accomplishments and Attainments but as dung and dross : Yet mistake not, not as

Phil. 3. 8. though Graces and Duties, as issuing from the Spirit of God, acted by the Believer in the state of Grace, are such contemptible stuff either in the Eyes of God or Man ; but set them in Christ's room, so they are put out of their place, and to be disowned. Alas, saith the believing Soul, What are my best Duties without Christ, but as a Cypher without a Figure ? A Body without Soul, a Sacrifice without Fire ? I despair of access to God, or acceptance with God

God without Christ : He hath said it, I feel it, *Without me you can do nothing :* And I am only accepted in the beloved : In my self I am as an unclean thing, and all my Righteousnesses are as filthy Rags : God may justly cast me off, and spread dung upon my face, even the dung of my solemn Feasts : Yea, when I have Fasted, Prayer, Obeyed, and done my best in acts of Religion ; yet my Lord hath taught me, and I see need, to say it, *When you shall have done all those things which are commanded you, say we are unprofitable Servants,* Luk. 17. 10. Our best Works are not available to Justification, or to take off the guilt of one Sin : My only confidence is in Christ, his Merits and Blood must satisfy for my guilt, his Intercession must make way for my approach to God : In this new and living way must I draw nigh to God. O for a true Heart, and full Assurance of Faith.

Thus much for Trial.

C H A P. XI.

An use of Exhortation and Instruction to all.

4. **T**HE last use is of Exhortation and of Instruction, wherein I shall deal with

G 3

1. Gracious

1. Graceless Sinners, to urge them to look after a saving Title to Jesus Christ, to stand betwixt flaming Justice and their guilty Souls.

2. Godly Persons, to instruct them

1. In what cases we must make use of him.

2. How we must behave ourselves under this glorious Privilege.

1. This is a certain and solemn
Eph. 2. 12. Truth, that some Souls are without Christ, *i. e.* without a saving Interest in him. Ah poor Sinners, how can you live, how dare you dye, and how think you to appear before the Tremendous Tribunal at the great day without an Advocate? Can you

defend your doings? No, no,
Job 9. 2, 3, 4. How can Man be just with God?

If he contend with you, you cannot answer one of a Thousand. He is too wise to be cheated by cunning Hypocrites, he is too strong to be conquered by the Worlds daring Champions: Either you must take this Benjamin along with you, or you cannot see your Sovereign's face with comfort. What shall I say? What Words shall I use to perswade you to accept of Christ for your Advocate. I have discovered your dangerous state in the use of Conviction; loath I am to leave you in

this naked, condemned state; How
Ezek. 2. 4. can you escape if you neglect so great Salvation? I beseech you

in the bowels of Christ, as you love your own Souls, and would come off at the great day with

with Comfort look after a Title to this blessed Advocate.

I shall urge, 1. Some Arguments. 2. Give some directions in this case.

1. Consider, not one drop of saving Mercy can descend to your Souls but through Christ; you are ready to cry Mercy good Lord, Mercy, that's the thing you want, but as *Jehu said to Ahab, What hast thou to do with Peace?* 2 *Kings 9. 28.* So poor Sinner, what hast thou to do with Mercy till thou be ingrafted in Christ, through whom all saving Mercy flows? God will not cast a Propitious Eye upon thee but through a Mediator. It's very observable in the time of the Law, that, 1. None might come into the Holy of Holies, where the Mercy Seat stood, but the High-Priest, which signifies, we have nothing to do with Mercy but through Christ our High-Priest. 2. The High-Priest must not come near the Mercy-Seat *Lev. 16. 14.* without Blood, to shew that we have no right to Mercy but through the Expiatory Sacrifice of Christ's Blood. 3. The High-Priest might not upon pain of Death, come near the Mercy Seat *ver. 13.* without Incense; for there's no Mercy to be expected from God without the Incense of Christ's Intercession; Mercy swims to us only through the Blood of Christ. You may cry, and crave, and roar for Mercy, but you are non-suited unless you have a Title to Christ.

Christ. Consider this, Sinner, and haste to the City of Refuge, lest the Avenger of Blood overtake you.

2. You are in daily need of supplies of Mercy, you cannot live a day without some help from Heaven. *In him we live, move*

Acts 17. 28. and have our being : We need common Mercies, Meat to nourish us, Cloaths to keep us warm, Beds to lodge in, Houses to shelter us from heat of Summer, cold of Winter, we need seasonable Weather for Seed-time and Harvest, and we are daily forfeiting these Mercies into the hands of Justice, yea, and our lives also. It's worth observing, that when *Noah* had offered his Sacrifice, and God is said to smell a sweet Savour, (that is only through Christ the Mediator) it is added, *I will not again curse the ground any more for man's sake—* Yea, he Promiseth Seed-time and Harvest, *Gen. 8. 21, 22.* Alas, Sirs, without Christ your very Blessings are

Mal. 2. 2. cursed, though they be materially blessings, yet they are formally and eventually Curses, unless perfumed with Christ's Intercession; yea, the Curse of the Lord is in the house of the Wick-

Pro. 3. 33. ed, let it be never so sumptuously furnished: Nay, you are beholding to Christ's Intercession (in some sort) for the sparing of your lives, else you had been in Hell before this day, but this is but common

Intercession

Intercession for the worst upon Trial, and will not hold long.

3. Consider therefore, you have a time, and but a time, to get an Interest in this blessed Jesus to Intercede for you : When your short life is expired, and your Advocate be to seek, you are lost for ever : Now is the accepted time, now is the day *2 Cor. 6. 2.* of Salvation : The great Assizes hastens apace ; yet you may find your Advocate, tarry till your breath be stopt, and your state is hopeless : He that you may now have for your Advocate, will then be your Judge, and will be inexorable : Now bestir yourselves, set matters streight before you, come into the Court ; get hold of Christ : You may have him, you must have him, or you'll be undoubtedly Cast, Condemned, Executed ; Oh Remember the foolish Virgins that went too late to seek for Oyl, and found the door shut, all their crying, *Lord, Lord, open to us ;* but found no enterance at *Mat. 25. 10. 12* last because they had missed the right door, Jesus Christ the true *Joh. 10. 7.* door of the Sheep : Get in at this door, or you will be shut out for ever.

4. You will be every day less capable then other of looking after this Intercessor : You think a few words at last must needs oblige him to Interpose for you : If you have but time to say, Lord be merciful to me, for Christ's sake, you conceive such a Complement will then charm

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charm him to be your friend : Alas, by your Sinning you daily harden your own hearts, set God at a further distance from you, increase your guilt and provoke God against you : He may now say, go to the gods whom have served, What right have you to call upon me ? Have you gratified Satan all your days, and do you think to take Sanctuary under my wing now in a storm ? A getting a little to this Blessed Advocate, is not a word by the way, it will cost you hard tugging to obtain this Privilege : Look to your selves, get this grand Importance adjusted in God's way and time, or take your leave of it for ever : Now or never.

5. Consider the cares and griefs the Son of God hath been put to, to be in this capacity, to become an Intercessor for you, not but that Christ could have spoken a good word for Man, if he had not been Incarnate, but that he may Effectually, according to Divine Ordination, undertake this Office ; he must put himself into our Nature, continue a Season on Earth, suffer death for us, endure God's wrath the curse of the Law, *And it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest, in things pertaining to God, to make Reconciliation for the* See Heb. 5. 2. *Sins of the People, for in that he himself hath suffered being tempted, he is able to succour them that are tempted,* Heb. 2. 17, 18. And shall the Eternal Son of God become Man,

Man, endure such contradictions of Sinners, live a sorrowful life, be betrayed, accused, condemned, spit upon, bear the Cross, be nailed to it, and dye to Redeem us, rise again, ascend to Heaven, to Intercede for poor Sinners, and Transgressors so much concerned, neglect and slight him, or make no use of him? God forbid.

6. Our Lord still follows the Suit, using all Means and Methods to prevail with Sinners to accept of him for their Intercessor; How many affectionate Sermons did he Preach in the days of his Pilgrimage? Yea, he wept over Jerusalem, with a sighing will, *O that thou hadst known in this thy day, the things that belong to thy Peace:* *Luk. 19. 42.*

What bowels of love are yearning for poor Sinners! and since his Ascension he hath sent his Spirit to move in Mens Consciences, and his Ministers, as Embassadors, to beseech poor Sinners to be reconciled *2 Cor. 5. 20.* to God; And will not all this prevail? Who ever heard of a Councillor court a Client at this rate? And is this for any profit to him, or advantage to you? It's true, it's an ease to his heart to do you good, but you will reap the benefit by it; O ease the heart of Christ, which he takes as a Recompence for all his pains, and shew not your selves ingrateful.

7. The terms he requires are easy, safe, and honourable, upon which he will be your Intercessor,

cessor, yea, such as nothing shall hinder but your own wilfulness: All that he demands are your cordial accepting of him, *Joh. 1. 12.* But as many as received him, to them he gave power to become the Sons of God, even to them that believe on his name. What can be easier? Here's no Fees to be paid: Will you say you will have none of him? Doth he call you to give him any thing but your selves? And are you not his own by right? Doth he bid you part with any thing but your lusts, which are your greatest Enemies: What say you now? What Natural Objections can you make against this proposed bargain? The fault is your own if you are not happy: For so himself hath determined, *Joh. 5. 40.* And you will not come unto me, that you might have life.

Objeſt. Doth he not say, *Joh. 6. 65.* No man can come unto me, except it were given unto him of my Father. How can I believe except God give me grace?

I answer, God's free grace and Man's Duty are very conſiſtent, *Phil. 2. 12, 13.* — *Work out your own Salvation, with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.* God gives Men Natural Faculties and lays them under Moral Obligations, and they that wilfully neglect God's appointed Means, the fault will be charged on them, not on God, who is a ſupream Sovereign and free Agent, and he is before-hand with them: And they that will not do what they can,

can, have no reason to charge God for not doing what they cannot; their own Consciences will be sufficient Witnesses against them. Since Men will not bestow a thought upon it, but judge themselves unworthy of Eternal Life; and seem careless and unconcern'd whether God shew Mercy, or Christ Intercede for them or no; will not ask a question, or stir a foot towards Christ, so that their destruction is of themselves, and they must be condemned as wicked and slothful Servants. *Acts 13. 46.* I do therefore intreat you, charge and command you, in the Name, and by the Authority of my Sovereign Lord and Master, to whom we must shortly give our account, that you put not off another day, but immediately take God's method to get Christ, the darling of Heaven at God's Right Hand, to become your friend, as you hope to speed now and another day in that Coelestial Court. *Mat. 24. 26.*

C H A P. XII.

What shall a Soul do that Christ may be his Intercessor.

IN Answer to this case I might refer you to the marks of such as have Interest in Christ's Intercession, as helps also to obtain it.

as the Spirits pleading and prevailing with Sinners, Souls taking God's part and pleading against themselves, lying under sense of want, studying Christ's Mediatory Office, with experience thereof, laying hold of him by Faith, and so retaining him: The Spirit helping our Infirmities, regulating our Prayers and Practices according to God's will, being an Advocate for Christ and his Interest, sensibleness or insensibleness to returns of Prayer, and denying ourselves in all: These are not only Characters of the Christian for whom Christ Intercedes, but due qualifications necessary in those that expect that our Lord should Intercede for them, be sure you look after them, or else you miss your end.

But besides these, I shall lay before you these Seven Considerations to help you in this so necessary work.

1. Solemnly consider what are the Essentials of a prevailing Prayer: It is not rabbling over a company of good words, but the main Essentials of a right Prayer are these Four, 1. The Subject or Person Praying must be a Child of God, *The Sacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight: Prov. 15. 8.* 2. In the act of Praying, it must be with an ingaged heart to God, with holy hands, without wrath or doubting, for right ends, *Jer. 30. 21.* 3. *1 Tim. 2. 8.* Primary,

Primary, God's Glory, Secondary, our good, according to God's Word, with submission to his will. 3. It must be Praying in the Spirit, by the Assistance of the Holy Spirit helping our Infirmities. 4. *Rom. 8. 26.*

That which must crown all, improving Jesus Christ by Faith, sitting at God's Right Hand to make Intercession for us, this is a Right Prayer: Now unless you weigh the due qualifications necessary to a Right Gospel-Prayer, you will slight it, and pass it over with a Complement: Oh, but when the Soul bethinks itself what is requisite in a right Prayer, he will make Conscience of all, for he thinks if any of these be wanting my Prayer is lost, and I am undone, for Christ will not Intercede for those Souls that do not pray aright, at least for the main: Consider this.

2. Weigh your Spirits with the vast difference and consequences of God's accepting and rejecting of prayers: God disowns the Prayers of a graceless guilty Soul, *When you make many Prayers I will not hear, your hands are full of blood, Isa. 1. 15.* To the wicked God saith, *What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth:* *Psal. 50. 16.* Alas,

what have I to help me in my distress but crying to God for aid, and if he turn his back on me, and disown me, what will become of me? But as for God's Children, a whisper, a groan goes to the heart of God, being offered up in

the Name of Christ, if the Soul cannot speak out, but cry *Abba*, God hears, *Isa. 38. 14.* *Hezekiah* did but chatter like a *Crane* or a *Swallow*, but God heard and owned him: Whether company would I rather be of in the day of my distress, or in the hour of death? Surely this matter is of some concernment now, and I shall find it so then.

3. Thoroughly Examine your Consciences about your Spiritual State: Be not content with Imagination, or may-bes; it may be Christ is my Advocate, it may be not; and so leave the matter at utter uncertainties: By which you may either be carried on in a fools *Isa. 44. 20.* Paradise, and so dye with a lye in your Right hand, or be left upon the rack of uncertainties; but as far as may be put the question out of question. Examine your selves, whether you be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates, [*ἀδόκτοι*] unapproved, *2 Cor. 13. 5.* The Decisive Tryal belongs to God, but the disquisitive belongs to us: And as you would not be found under a mistake at last, deal faithfully with your selves now: Lay Judgment to the line, and Righteousness to the Plummets: Try by your having or wanting the Conditions of the New Covenant, by Characters laid down in Scripture, and such marks as God's Children have tried themselves by, see whether your Experience will answer their's. Be not partial, but faithful; there's

there's deceit in generals, Will not a Tradesman search his Books? Will not a Lipidary prove his precious Stones? Drive the matter to an Issue, make this Dilemma, either I am, or I am not a Child of God, either I have Christ to be my Advocate, or I have not, if I have, how came I by him? What Scripture-Evidences can I give of such a thing? I must be tried another day, I will now prove mine own work, that I may *Gal. 6. 4.* have rejoycing in my self alone and not in another: But if you cannot find it out this way, appeal to God, the searcher of hearts, as *David* did *Psal. 26. 2.* often, *Examin me, O Lord, and prove me, try my reins and my heart. ---139. 23.* Let me know the best and worst of my condition: I cannot deceive thee, let me not deceive my self.

4. Get a distinct knowledge of Christ's Mediatorial work, and how all his Three Offices of Prophet, Priest, and King, are concerned in this his Intercession, for though they be in some sort distinguished, yet not divided; it's true, we make Christ's Intercession the second branch of Christ's Priestly Office, but therewith is joyned the former part of his Sufferings upon the Cross, for he *Heb. 9. 12. 24.* carries his Blood into the Holy of Holies: Thus his Sacrifice goes to make up this Impetration: Nor must we exclude his Prophetical Office, for all the Promises of Illumina-
H tion,

tion, Guidance, and Direction, are the blessed Fruits of this Office of Christ as 2 Cor. 1. 20. Prophet, which yet our Lord prays for, for all the Promises of God in him are yea, and in him, *Amen*. As to his Kingly Office, he sits as Zech. 6. 13. Priest upon his Throne, and all the good that Souls receive from him descends from his Kingly Office, as Power against Sin, defence against Temptation, Protection while we live, and deliverance by death: So that all the Offices of Christ are reducible to his Intercession, at least in the Application of the benefits accruing to Souls thereby: So that you must not only respect the second part of Christ's Priestly Office singly in your Addresses to the Throne of Grace, begging the benefit of Christ's Intercession, but you must act Faith on all his three Offices, for obtaining good at God's hands: Alas, Sirs, you have too low conceptions of Christ's Intercession, if you look upon him in a single capacity, speaking a good word for you as one Man doth for another: No, you must own Christ as having Authority, not only as God equal with the Father, but acting as Prophet, Priest, and King at God's Right hand, and procuring our good by vertue of Office: Consider this in all your Addresses to him.

3. Consider the vast distance betwixt the Infinite God and you: In point of Being, God his Essential Perfections is Inconceavably great

great and glorious, Read and consider *Isa. 40.*
12. to ver. 27. a most Elegant comparison be-
 twixt the great God, and worm Man; *Who*
hath measured the waters in the hollow of his hand,
and meted out Heaven with a span, and compre-
bended the dust of the Earth in a measure, and
weighed the mountains in scales, and the hills in a
balance? — Behold, the nations are as a drop of
a bucket, and are counted as the small dust of the
balance; behold, he taketh up the Isles as a very
little thing: — All nations before him are as no-
thing, and they are counted to him less than nothing
and vanity: — How magnificently doth Scrip-
 ture decipher this glorious Majesty of Heaven?
 And how diminutively doth it speak of Man?
 Yea, Nobles, Judges, Princes in all their Pomp,
 he makes them nothing, yea vanity: But how
 much more inconsiderable are such inferior
 Persons? Which of us then dare presume to
 approach this King of Kings without a spokes-
 man, a middle Person? But then consider what
 further distance Sin hath set betwixt the Holy
 God and such impure wretches as we are, *God*
is of purer eyes than to behold evil,
and cannot look on Iniquity: And Hab. 1. 13.
 what are we but lumps of Sin?

How can we then expect that God, this Sin-
 hating God, should look towards us with any
 respect? Surely a glance of his eye would
 confound us, there's no coming near God with-
 out a Mediator, and this Mediator must stand
 on even ground with both Parties; this is

Jesus Christ and none else : Consider this that you rush not irreverently into the presence of the great God : Yea, consider Jesus Christ is Infinite God, though he became Man, [yet now glorified] and you must not have slight thoughts of him, but adore him, as well as come to God by him.

6. You must remove out of your Souls and hands whatsoever is offensive to him, or an hindrance to you in your improving Christ for your Advocate : Especially away with Sin, all Sin, Heart-sin, Life-sins, if you expect a share in this branch of the Covenant-

2 Cor. 7. 1. Promise, you must cleanse yourselves from all filthiness of Flesh and Spirit ; if Sin reign in you Christ will not plead for you : *Shall the throne of*

Psal. 94. 20. Iniquity have fellowship with thee ? No never expect it, if thou do not renounce Sin, he will renounce thee : He will not own that Soul that loves Sin,

Psal. 66. 16. if you regard Iniquity in your heart, the Lord will not hear you :

He will not be a Patron for Sin, though he will be an Advocate for Sinners, that have fallen out with Sin, and hate it with a perfect hatred :

Yea, you must abstain from all occasions of Sin, and appearances of Evil : *1 Thef. 5. 22.* Get disintangled from the

World, the Men of the World, or things of the World that would ensnare you, and divert you from God : Yet one thing more, if you

would

would have Christ stand your friend, renounce your own Righteousness ; never think of Christ's pleading his Merits for you, if you think to plead your own Merits with God : These are utterly inconsistent, so saith the Scripture, *Rom. 4. 4, 5. and Gal. 5. 3, 4.* —

Christ is become of no effect unto you, whosoever of you are justified by the Law, you are fallen from Grace : Some say it means the Ceremonial Law, others the Moral Law, Doubtless Christ is the end of the Law for Righteousness to every one that believeth : *Rom. 10. 4.*

I know this point is much debated, but Scripture leads us out of our selves for Justification by Christ alone, you must be found in him, [or you are lost for ever] Not having your own Righteousness, which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God by Faith, *Phil. 3. 8, 9. i. e.* By Faith as the instrument to receive Christ only, it's the Object that justifies, not merely the Act, the *no Credere*, in the Arminian sense, who dethrone Christ to exalt Faith.

7. Down on your knees and beg that this blessed Jesus may be your Advocate, Christ is to be begged not bought, *Joh. 4. 10.* If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water. Consider Friends, is not Christ the Eternal Son of God, and Saviour of the World worth ask-

ing ? Why should our Lord
Joh. 16. 24. charge you as he did his Disciples,
Hitherto ye have asked nothing. In-
 deed you ask nothing if you ask not Christ, and
 you ask no kindness if you ask not in the Name
 of Christ: If you were hungry would you not
 ask daily Bread, if thirsty would you not cry
 out for drink ? If you were Prisoners would
 you not ask for Liberty ? If condemned and
 ready to be executed, would you not account
 your lives worth Petitioning for ? Come
 Friends, fall down on your knees confess your
 Sins, and deserts of Hell and Damnation, but
 since God hath held forth Christ to be a Propi-
 tiation for Sin, Tell the Lord, how much you
 need him, humbly bespeak him with Tears in
 your Eyes and Sorrow in your hearts after this
 manner, Lord, I am among the fallen Sons of
Adam, condemned as soon as conceived, an un-
 done Creature, lost by the first Apostacy, ha-
 ving added to the first Sin many Thousands of
 Actual Transgressions, every Sin deserves God's
 Wrath and Curse, I deserve Damnation, but
 my case is not like that of the fallen Angels,
 thou hast sent thy only well-beloved Son to
 redeem lost Mankind, he interposed betwixt
 flaming Wrath and guilty Sinners, he endured
 that which would have sunk Sinners Eternally
 into Torments, and I hear he is at thy Right
 hand to Intercede for Sinners, I am a miserable,
 helpless, hopeless Sinner, *With*
Hos. 1. 4. *ther the Fatherless find mercy,* thou
 bids

Is all welcome that come to thee in his Name,
 ne hath successfully managed this work of Me-
 diation, and carried Thousands of Souls to
 Heaven, whose case was as forlorn as mine, O
 give me Christ, or else I dye, give me Christ
 and I shall live, for he and none but he can
 bring me off at the Bar of thy Justice.

C H A P. XIII.

*In what cases must a Christian improve
 Christ's Intercession.*

I proceed to the Second Branch of Exhorta-
 tion that concerns the People of God pe-
 culiarly, and that must be managed in two great
 cases of Conscience.

1. In what cases must a Christian improve
 Christ's Intercession.

2. How a Christian must carry under this
 glorious Priviledge.

For the first of these, I am at a great loss,
 not what to say, but what to leave unsaid, not
 for want of matter, but the abundance of Oc-
 casions, for there's no state, or occurence of a
 Christians Life, but affords fresh matter and
 occasion, to improve Jesus to this great End,
 and our dear Lord is ready to help in every
 State and Strait.

Only I desire this may be remembred, that Christ is not only an Orator for us, but an Author of the Mercies we want and crave, he doth not only ask the Father to bestow such Blessings upon us, but he with his Father Communicates them to us: So that we must not only pray for such or such Mercies for Christ's sake, but we must pray to Christ together with the Father, for he saith, *I and the Father are one*, Joh. 10. 30.

Now though the indigencies we have in the course of a Christians Pilgrimage be innumerable, yet I shall reduce the proper occasions, in which a Christian sensibly needs our Lord's Intercession, to these Twenty Heads.

1. In the case of Original Guilt and Pollution of Nature: Alas, saith the Soul, I come into the World woefully besmeared with Guilt and Filth, *Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me*: How shall I get this Tincture by Natural Birth taken off? But the Gospel assures me, that, *If through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded to many*, Rom. 5. 15. Whether Christ have taken off the guilt of Original Sin from all Infants, I know not, but he takes it off from all true Penitents and believing Souls that sincerely close with Christ, and are Members of his Body, sweet Jesus take me into that number.

2. In woful blindness and darkness : Alas by Nature I am wofully blind and ignorant ; I can see no beauty in the things of God, no excellency in Christ, nothing of the Mysterries of Grace, I am blind and cannot see afar of, am travelling blindfold into utter darkness, O sweet Jesus thou art the Light of the World, the Sun of Righteousness, come dart down thy beams of Light into my Soul, turn me from darkness to Light : Enlighten mine Eyes that I may not sleep the sleep of death, give me the light of the knowledge of the Glory of God in the face of Jesus Christ : That the eyes of my Understanding may be enlightned, that I may behold Spiritual Objects in a Gospel-glass : I am very short in this.

1 Pet. 1. 9.

Job. 8. 12.

Mat. 4. 2.

Act. 26. 18.

2 Cor. 4. 6.

Eph. 1. 17, 18.

3. In the case of perversness, and stubbornness of the will : Wo is me, saith the Christian, my Will is unruly and ungovernable, some are willingly ignorant, I pray God I be not so : But however my Will is but imperfectly renewed, *The good that I would, I do not, but the evil which I would not, that I do* : Come then, dear Jesus, make me truly willing in the day of thy power, I find a poor faint velleity, some little Inclinations towards

2 Pet. 3. 5.

Rom. 7. 19.

Psal. 110. 9

thee :

thee, but cannot perform, thou canst work both to will and to do: Thou blessed Jesus, the Author and finisher of our Faith, carry on this blessed beginning of a willing mind unto Perfection: That as there is a readiness to will, so there may be a Performance.

4. In case of daily Infirmities, and the unexpected breakings out of Corruptions: O how many are my Transgressions and my Sins? *Innumerable evils compass me about*; every moment am I committing Sin in Thought, Word, or Deed, in Omission or Commission: Is it possible such vast numbers of Sins should be pardoned? Yea, I will look up to my Advocate, who is the Propitiation for our Sins, and is able to save to the utmost, he was never Non-plust with the Multitude or Magnitude of Sins, Lord, thou canst abundantly Pardon [or multiply to pardon] as we multiply to Sin, Lord take away mine Iniquity for it is very great: I will not despair because I have a God to do with.

5. In the case of deadness, distractions in Holy Duties: Alas, where's the Christian that finds not woful wandrings from God in Duty? Vain thoughts lodge in us, and will not be shut out when we would

would be most Serious: Such dead flies marr our best pot of Oyntment; in best Sacrifices there's more smoak then fire: Well, but the Christian applies himself to our New-Testament *Aaron* to take away the Iniquity of his Holy things, to perfume our Prayers with his much Incense: At all times, when the Soul opens to its beloved, his hands drop with Mirrh, sweet smelling Mirrh, and God's smells a Sweet Savour to it, being offered in Christ.

6. In slavish fears: God's Children are very incident to these: A Spirit of Bondage returns again, sometimes the Terrors of the Law, the sense of Divine Wrath flashing in their Consciences, *Job*, *David*, *Heman*, had their astonishing damps upon their Spirits, especially when guilt is set home, and Satan rakes in the wounds: What must a Soul do in this case? He must run to the City of Refuge, to the horns of the Altar, to shelter him from the grounds of his fear; *David* saith, *What time I am afraid, I will trust in thee*: Here we may have boldness to enter in to the Holiest, by the Blood of Jesus, *Heb. 10. 19. 22.*

7. In sad Apprehensions of Apostacy from God: The Christian having sad Experience

of the Treachery of his own heart, the violent assaults of Satan, the weakness of Grace, the fearful falls of famous Professors, cannot but fear he also may fall away : This fills the Soul

with sad Apprehensions, which yet are a good Preservative against Apostacy, but his only Re-

fuge and Remedy is Christ's Intercession, *Luk.*

22. 31, 32. Simon, Simon, Satan hath desired to have you, to sift you as wheat, but I have prayed

for thee that thy faith fail not : See, Christ was Interceding, when *Peter* was most in danger

of Apostacy : So that the sincere Christian may make that bold challenge, *Rom. 8. 34, 35,*

36. Who shall separate us from the Love of God ?

8. In case of Omission or Intermision of Duty. This is too oft the case of good Souls,

they slight motions of Spirit, and omit waiting on God in the Season of Duty, by some world-

ly incumbrance, as *Martha*, troubled

Luke 10. 40. about many things, or Negligence :

And Conscience is sorely Afflicted with this, and judgeth that the Lord will not

own them, but Christ prayed for *Peter* when he was in the Temptation, little fit for Prayer ;

and doubtless our Lord prayed in his Agony for his sleeping Disci-

ples : And we Read, *Isa. 65.*

24. Before they call I will answer : Mark it,

here's Sovereign Grace, for God is not tyed to wait his Peoples actual Praying, for Christ

interposeth

interposeth to prevent thousands of Evils, which we know nothing of:

9. In approaches of Publick Calamities. Such a day oft falls out, and Prudent Persons oft fore-see these *Prov. 22. 3.* Publick Evils, and are sorely appalled: Alas, Misery is coming on the Nation, and we shall be involved in the common Calamity, Whether can we run? Who shall avoid or abide this approaching Storm? Surely the Gracious Soul flees to his strong hold, gets into the Ark, and there he is safe, God looks on the Rain-bow *Gen. 9.* and remembers his Covenant; just thus there's a Rain-bow round about the throne, and he looks on his Saints in Covenant through the Mediator, *Rev. 4. 3.* He can hide them in the hollow of his hand till all Calamities be overpast.

10. In Personal Affliction. This may befall the best of Men, as Poverty, Shame, Censures of Men, loss of Relations, long and tedious Afflictions of Body, Acute pains that may put the best of Men hard to't. What shall I do in this Case? Is there any hope or help? Whither must I go? Why still thou must go the same Road, to God in Christ, this was Job's Refuge and Remedy, *Job 19. 25.* *I know that my Redeemer liveth*, he is speaking a good word for me, either to Moderate the Affliction, or to remove it, or however to Sanctify it, that it shall do me no hurt but good, Remember

Isa. 63. 9. In all their affliction he was afflicted, and the Angel of his presence [i. e. Christ] saved them: Fear not you have a good Companion.

11. In Desertion, which indeed is the heaviest Trouble that can betide a poor Soul:

When thou wast hide thy face, I was troubled, no wonder, for in his favour is life, then the want of it must be death: David saith, his

Spirit was over-whelmed, Heman saith, while I suffer thy Terrours,

I am distracted: What must a Soul do in this forlorn State? Still he must center on Christ the Rock of Ages: As dreadful as God looks, he can command the light to shine out of darkness — if you can behold the glory of God in the face of Jesus Christ, 2 Cor.

4. 6. If you walk in darkness you must stay your selves on your God: Get under Christ's wings, the wings of the Cherubins, then you are safe, and he will make it sweet.

12. In Spiritual conflicts. Alas the poor Soul is in great hazard to be born down with Satan, World, Flesh, he is set sometimes with his back to the wall, these Intestine Warrs strike up contrary Alarms in the Soul, and make the Christian at his witts end, not knowing the issue: Whether now must the Soul go

for a reserve, but to the Captain of our Salvation, who can with a word

word of his mouth confound all the Souls Enemies, *For this purpose the Son of God was manifested that he might destroy the works of the Devil.* He alone can lead Captivity Captive, he hath spoiled Principalities and Powers, he Triumphed over them upon the Cross, much more now he is on God's Right hand, and the Believing Soul hath benefit thereby, and is more then a Conqueror, through him that loved us, and this is the victory that overcometh the World even our Faith.

1 Joh. 3. 8.

Eph. 4. 8.

Col. 2. 15.

Rom. 8. 37.

1 Joh. 5. 4.

13. In Relative concerns: How solicitous is the poor Soul for those that depend on him, or are related to him? O what shall I do for my Husband, Wife, Child, Brother, or Friend, which is as mine own Soul? O that Ishmael might live before thee? How can I see the Damnation of my poor Child? Alas, what can I do for them? I have great heaviness, and continual sorrow of heart, for my poor kindred in the Flesh. Well, I know no other course I can take for them, then put them into the hands of Christ the Mediator, to hold them up to the Father for Converting and Pardoning Grace: O that Christ would take these Children in his Arms and bless them; there's Grace enough in the Covenant for

Gen. 17. 18.

Rom. 9. 23.

for all : Is not my Child clean
 1 Cor. 7. 14. by Relation to a poor weak be-
 Mat. 28. 19. liever, and dedication to God ?

14. In injoyment of Priviledges : I confes
 Divine Providence hath cast my lot under a
 pleasant Sun-shine of powerful Preaching, warm
 Praying, Baptism, and the Lord's-Supper, dis-
 penced according to Divine Institution, which
 might make me fat and well-liking, but alas I
 am barren, dead, hard-hearted still, nothing
 will do except the Spirit of Grace breath upon
 my heart, *Awake O Northwind, and*
Cam. 4. 16. come thou South, blow upon thy gar-
den that the Spices thereof may flow
Rev. 2. 1. out. Dear Jesus that walkest in
 the midst of the Seven Golden
 Candlesticks, reach this heart of mine, and let
 my bowels work after thee, bring down some
 illapses from above, as the fruits of Christ's
 Ascension and Session at God's Right Hand,
 for the Perfecting of the Saints,
 Eph. 5. 10. 12, for the Edifying of the Body of
 13. Christ : Send thy Spirit from a-
 bove (according to thy Prayer
 Job. 14. 26. and Promise) which may lead us
 --16. 13. into all Truth, and bring all things
 to Remembrance, and fit my Soul
 for Glory.

15. In the want of Ordinances : Such a day
 hath been, and may come, when
 1 Sam. 3. 1. Persons shall find a Famine of the
 Amos 8. 12. Word, when they shall run to and
 fro

fro to seek the word of the Lord and not find
 it: When poor Souls shall faint for want of
 the bread of Life, what shall we then do? Our
 business is to feed on Christ the
 bread of life: His Flesh is Meat *Joh. 6. 48.*
 indeed, and his Blood is Drink in- *51. 55.*
 deed, he needs no channel of Ordi-
 nances, but can drop down immediatly In-
 fluences from above, that in days
 of Famine we may be satisfied: *Psal. 37. 19.*
 He can feed his Children in the
 Wilderness with suitable and sufficient Manna:
 if you have the Marrow and design
 of Ordinances in Christ, you have *Col. 3. 11.*
 all and in all.

16. In sharp Divisions and Controversies a-
 mongst Professors: This goes to the heart
 of a Gracious peaceable Christian, who desires
 to live in Love and Unity with all: Oh it's
 sad to see the Seamless Coat of Christ rent in
 pieces, for the Divisions of *Reuben*
 are great thoughts or searchings *Judg. 5. 15.*
 of heart: What shall a poor Soul *16.*
 do in this Case? Surely get alone
 and lament it, *Mark them which Rom. 16. 17.*
cause divisions, and avoid them:
 Esponse Catholick Principles, maintain a Cha-
 ritable Spirit; but above all have recourse to
 Jesus Christ our common Saviour, that he by
 Grace would irradiate Men's Minds with saving
 Truths, Sanctify their Hearts, Mortify their
 Corruption, and center their Souls on the right
 Foundation

Foundation, both as to Doctrine and Principle, and Christ is the only Foundation, 1 Cor. 3. 11, 12, 13. Eph. 2. 20, 21.

17. In the Publick concerns of the Church, the good Child of God cannot but bear the state of Zion upon his heart: *If Psal. 137. 5. I forget thee, O Jerusalem, let my right hand forget her cunning*: The pious Man is like *Eli*, sits trembling for the Ark of God, he loves the gates of Zion, more then all the dwellings of *Jerusalem*: Alas what can such a poor insignificant Creature as I do? Well, I will put it into the hands of my Lord Jesus, that dearly purchased with his own blood, and now sits at God's Right-hand to Intercede for it: Lord Jesus look after thy Bride, and *make thy face to shine Dan. 9. 17. upon thy Sanctuary, for the Lord's sake, i. e. For Jesus Christ's sake.*

18. In great Undertakings. Sometimes it is so that Providence calls some Christians out to unusual Employments, such as they are sensible of their own inability to manage, and would rather shift it off, as in *Exod. 4. 13. Moses to be a Magistrate, Jerem. 1. 6. Jerem. to be a Prophet*, they both excused themselves; such a case may frequently fall out, What must a Soul do? Why he must first consult the clearness of his call to that Station, and when that's Scripturally clear, he must have recourse to Jesus Christ, by whom Kings Rule, and that sets up Officers

Officers in his Church, as Apostles, Prophets, Evangelists, *Eph. 4. 10, 11.* Pastors, Teachers, as the Fruits of his Ascension, now you must go to Christ, as for a Commission from him, so for qualifications from him to manage it to God's glory and the Churches Edification.

19. In case of God's refusing to Answer your Prayers. It hath been thus with some of God's Servants, the Church saith, *Also when I cry and shout he shutteth out my Prayer; Job and David* sometimes complain of this, and this is a sore Affliction, but alas, What have they to help them but an Affectionate Prayer? If Prayer have lost its vertue I am undone: But Man, consider, the Answer may be deferred, yet not denyed; and wicshall reflect upon the Motions, End, and Manner of thy Praying, it may be thou didst Pray amiss, thy business now is to put it into the hand of thy Advocate, it will not miscarry if it be by Faith lodged there: Look again and see what was absolutely necessary for such a Transaction, and fear not as long as thou art Praying and waiting, thou hast something of an Answer in hand, and more in hope, which will not fail.

20. In the Souls approach to Death and Judgment. Oh this is a solemn thing, for it's the Statute-Law of Heaven; *As it is appointed unto Men once to dye,* *Heb. 9. 27.* but after this the Judgment. Death

is Formidable in a Natural Sense, Judgment in a Moral Sense, this Body and this Soul must part, and meet again before a Solemn Tribunal: O how shall I come off then? Truly I have no other way then to secure my Advocate to ap-

pear for me; it's Jesus alone that
1 Cor. 15. 55. plucks out the Sting of death:

56. 57. If I can get Jesus in mine arms, I

Heb. 2. 15. can pass safely through the valley
Psal. 23. 4. of the shadow of death and fear

no evil; and when I go to the Grave I but lay
 me down to sleep, yea, more then

1 Thes. 4. 14. so, I shall sleep in Jesus, and oh
 what a soft warm bed will that

be? And as to Judgment, I have one to answer
 for me, the Judge of the Court is my Friend,
 and I know I shall not be condem-

Col. 3. 4. ned, for when Christ who is my
 Life shall appear, I shall appear

with him in Glory.

This, this is the glorious Priviledge of a
 Child of God, a Member of Christ, whether he
 know it or no, but many do know it, and have
 the comfort of it.

Thus much for the former branch of this
 use of Exhortation to real Saints, how and in
 what cases they must improve this great Privi-
 ledge of Christ's Intercession.

C H A P. XIV.

How a Christian must carry under this Glorious Privilege.

THE Second Head of Instructions is to Real Saints that have Interest in Christ's Intercession, how they should behave themselves in reference to this great Privilege, and I shall give these Ten Directions.

1. Get clear Evidences of your Interest in Christ's Intercession. I suppose you to have Interest, but labour to get it cleared up to your selves: Your safety lies in the former, your comfort lies in this latter. Oh what Satisfaction will it be to a good heart to think, Jesus Christ appears in the presence of God for me; he bears my Name, my Person, my Prayers, bears away my failings, I am accepted in the beloved. *Eph. 1. 6.*

The Church prays, *Cant. 8. 6.*
Set me as a seal upon thine heart, as a seal upon thine arm: My Name is upon the breast and shoulders, of the High-Priest in the Holy of Holies: *Exod. 28. 9. -- 12. 28, 29.*

He acts for me, speaks a good word for me, as if I were the only Person concern'd, yet others not excluded. He is now speaking for me, when I dare not or cannot

Gal. 2. 20. speak for my self, he loved me
Heb. 7. 25. and gave himself for me: And
 now he ever lives to make Inter-
 cession for me. Oh what a Privi-
 ledge is this.

2. Do not in the least question the prevalency
 of your just Suits: See they be Scriptural,
 grounded upon a Promise, and then see that
 your Requests be by Faith put into Christ's
 hands, and fear not Speeding, for our Advocate
 hath the greatest Interest in God
Mar. 3. 17. the Father, he is his only well-be-
Col. 1. 13. loved Son, his dear Son, he always
Joh. 11. 42. hears him, the Father was so
 pleased with his Sons Undertak-
 ings on Earth, that he welcomes him to Hea-
 ven with this grant, *Ask of me*
Psal. 2. 8. and I will give thee — Yea, he
 asks no more of God then what
 he hath purchased by laying down a valuable
 consideration for it, so that God's Justice
 pleads to his Suit. See your matters be right,
 and the manner of your asking be right as to
 the main, and then come with confidence, fear
 not Speeding.

3. Trust God for what is needful for you
 over and besides what you Petition for. Have
 you the Tree, you have all the Fruit growing
 upon that Tree: *He that spared*
Rom. 8. 32. not his own Son, but delivered him up
 for us all, how shall he not with him
 also freely give us all things? Alas, we poor
 Beggars

Beggars are short-sighted and short-spirited, we know not what we want, and often fail in asking what we know, but we have a strange word for this, *Eph. 3. 20.* — *That he is able to do exceeding abundantly above all that we ask or think* — We can ask much and think more, but wo were to us if we had not many preventing Mercies that we asked not, nor knew nothing of before they were received, trust God for these and thank God for them, that God is better to us then our Prayers.

4. Remember Christ at God's Right Hand who Remembers you for your great Advantage: Let your Hearts and Thoughts be above with Christ in Meditation and Affections, *Col. 3. 1, 2.* Your good *Joseph* exalted forgets not you, Why should you forget him? God complains of *Israel* in the Wilderness, that then he owned them, but when they were put into a fat Pasture and grew wanton, then they forgot God, *Hos. 13. 5, 6.* As if God should say to them [to thee in a like case] time was, when you were in a low condition, and had no other relief, then you and I were better acquainted, many a visit I had from you, but now you are filled I hear no more of me, you think you need me not, but I will draw the vail over you again, and see then what you will make of it: Consider what base dissingenuity this is.

5. Act suitably to this great Priviledge: O live at the rate of this Mercy, do not disoblige him by any unsuitable carriage, this is God's

own caution, *Exod. 23. 20. 21. Behold I send an Angel before thee* — Beware of him and obey his voice, provoke him not, for he will not Pardon your Transgressions, for my Name is in him: Observe it, Men might say there's more lenity in the Son than in the Father, if we offend we will fly to the Son; no, no, you can not think he will Pardon those Sins that God will not Pardon, for he is the same in Will and Essence with the Father, Infinite in Power, Holiness, Justice, Truth, and will not humour Sinners in their Licentious ways therefore you

must honour the Son, as you honour the Father, by Preaching like Christians, obeying his commands, and living conscientiously, as under the Law of a Mediator, that though he Pardon Sin upon Repentance, yet will by no means gratify Sinners in vain courses, or in ways of impenitency: Remember the wrath of the Lamb is severe, as well as of Jehovah.

6. Persevere in the good ways of God. Be not discouraged with the greatest oppositions:

Remember, Christ ever lives to make Intercession for you: You

need not fear his deserting you, if you keep close to duty he will stand by you: You see he will hold with you, and he will hold you up: Read and think of that good word in

Heb. 4. 14. Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the

Son

Son of God, let us hold fast our Profession : Here's a double ground of Incouragement to persevere, 1. That Jesus our Head is already in Heaven, and if the Head be above Water, the Body cannot drown. 2. The business that Christ is managing in Heaven, which is as Priest, to Intercede as a great High-Priest carrying that Work on, on the behalf of Believers, and there's no danger of his miscarrying therein; if you fail not to employ him, and if you do he will still manage his work for others, but it will be your Particular loss, the loss of your Souls: O tremble at this, if you fall away after these Experiments, your case will be deplorable, *Heb. 6. 5, 6.*

7. Be not afraid to ask great things at the Hands of God in the Name of Christ: Be not daunted with the greatness of your Sins, or variety of your wants, but come boldly to the Throne of Grace, that you may obtain Mercy, and find Grace to help in time of need, *Heb. 4. 16.* Christ's Merits are adequate to all the Saints wants and guilt, and his very opening of his Suffering is a sufficient plea for believers, as it's storied of *Amintas*, who appeared as Advocate, for his Brother *Eschylus*, who was strongly accused and likely to be condemned to dye, now *Amintas* having performed great Services, and merited highly of the Commonwealth, in whose Service one of his hands was cut off in the Field, he comes into the Court on his Brothers behalf, and said nothing but only lifted

lifted up his Arm, and shewed them [*cutibum sine manu*] an Arm without an Hand, which so moved them that [without a word speaking] they freed his brother immediatly: And hath not our Jesus suffered more for us then the loss of an hand? Yea, the loss of his Life, whereby he hath Purchased that for which he Prays, yea, that for which you Pray, if you Pray aright, and shall they not be granted? Yes doubtless: He makes larger offers then

Abashuerus to Esther, What wilt thou, Queen Esther, and what is thy Request, it shall be even given thee

Esth. 5. 3. to the half of the Kingdom: But what's Earthly Kingdoms, or all the World to God's Gifts of Grace and Glory? Open your mouths wide and he will fill them, *Psal. 8. 10.*

8. Thank God for what you have met with as an Answer to Prayers, and put it altogether upon the score of Christ's Intercession: It was not your Piety, Parts, or Importunities, it was not your Enlargedness, Zeal, or Fervency, that obtained those good things: No, no, you must say as *Psal. 115. 1.* Not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy, and for thy truths sake. We have no reason to ascribe any thing to our own worth or goodness, but to God's Free-Grace and Christ's Intercession. Rob not our Lord Jesus of any of his Glory, it's dear to him, and he will not give it to another; there's no parting stakes betwixt our blessed Lord and Creatures:

No,

No, no, exalt King Jesus only, give him the glory due to his Name : If God have given you any signal Mercies, as Answers of Prayer, let Christ have the credit thereof, for not one drop of saving Mercy comes from God to Souls but through Christ, and our business is to return our gratitude in the same Channel : A good Man never went to bed or rose but he had that Doxology in his mouth, *Thanks be to God for his unspeakable gift*, 2 Cor. 9. 15.

9. Forgive and Pray for others, though they have never so much offended you : It's our Saviours Precept, *Mat. 5. 44. Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you* : This is an hard word to Flesh and Blood, but Christ Practiced it, and if you be his Disciples you must follow his Example. Study 1 Pet. 2. 21, 22, 23. You'll say, Was this ever practiced by any Mortal Man ? Surely this goes against the grain of Nature to love them that hate us. I answer, as Grace transcends Nature, so sometimes it contradicts Natures corrupted motions : But Grace teacheth us to love their Souls, not their Vices, to Pity and Pray for those that are Maliciously set against us : God saith concerning Job's three Friends that wronged him, *My servant Job shall pray for you ;* Job 42. 8, 9. it alludes to an Advocate in Court ^{10.} that moves the Judge in behalf of an Offendor : So did Job notwithstanding all

their severe censures of him, yea, he offered Sacrifices, and the Lord accepted him for them and for himself, for the Lord returned the Captivity of *Job*. The People reproached *Jeremiah*, yet he stood before God to speak good for them: So *Stephen*, *David*, and many others, this is a piece of brave Self-denial following Christ's Example.

10. Especially let this be your main business to plead with God for Christ's Interest upon Earth, the Church of God, the success of Ordinances, the conversion of Sinners to God:

Pray for the peace of Jerusalem,
Psal. 122. 6. they shall prosper that love thee: A
— 137. 5, 6. good Soul will prefer Jerusalem
above its chief joy; his comfort
is bound up in the Churches Prosperity, and
oh what Sorrow doth he conceive upon Zions
fall? How doth he vent himself but by his
Prayers? Isa. 62. 6, 7. — Ye that make mention
of the Lord, keep not silence, and give him no rest,
till he establish, and till he make Jerusalem a praise
in the Earth: O that there were greater num-
bers of such Remembrancers! God forbid we
should be taken up with our own houses, while
the house of God lies wast: O that all that
love God would solemnly ingage in this mo-
mentous work: You joyn with Christ herein,
of whom 'tis said, Zech. 1. 12, 13. Then the
Angel of the Lord answered and said, O Lord of
hosts, how long wilt thou not have mercy on Jeru-
salem, and on the Cities of Judah, against which
thou

thou hast had Indignation these threescore and ten years, and the Lord answered the Angel that talked with me with good words and comfortable words. Publick Spirits have usually Peculiar Privileges: Come, Sirs, help poor Zion in her Travels: All that have a Tongue to speak, or an Heart to breath, stir up your selves to keep with us a departing Gospel: Is it nothing to you whether God go or stay? Have you no Souls of your own? Have not your Children Precious Souls? Can they be saved if the Gospel of Salvation go? Come all that have any Sense of Eternal Concerns upon your Heart, take hold of his Strength, and say we are called by thy Name, leave us not: I advise you to borrow the complaints and pleas you find in Scripture, especially in *Isa. 63.* and *64. Jer. 14.*

CHAP.

C H A P. XV.

The Conclusion by Serious Meditation.

AND now what shall I say? The vast distance betwixt the Infinite, Incomprehensible Majesty, and a Finite Worm crawling on this dunghil, amazeth and amuseth my Finite Faculties; How can I come near Jehovah? And yet the further distance that Sin hath put betwixt the Holy God and a guilty polluted Sinner, doth more confound me, so that I say, How dare I come near him? No, I have great reason to fear Banishment from him into Eternal Torments. But behold, a deep Mystery, a Transcendent Mercy, Jesus Christ the Eternal Son of God is become Man, hath suffered Divine Wrath, quenched flaming

Heb. 10. 19, Justice, and paved a new and living
 20. way to the Divine Majesty, so that

Eph. 2. 13. now in Christ Jesus we who sometimes were far off, are made nigh by the blood of Christ. Here's a wonder of Grace, Heaven and Hell meet, and sweetly converse together: Christ hath smooth'd the face of Justice, hath dried up *Jordan*, and driven back the *Red-Sea*, that the Ransom'd might pass over; yea, he hath ship't over this dead Sea thousands of Gracious Souls into this Land of Light, Life, and Love.

O Sweet and Blessed Jesus, what hast thou been? What hast thou done? What hast thou suffered for sorry Man? What a diminishing journey didst thou take from the Empyrean Heaven to this Dung-hill of Earth? What a poor tattered garment of Human Flesh didst thou put on? Yea, what Rentings, Stretchings, Tearings, did it bear? What Malice of Devils, what contradiction of Sinners, what Fruits of Divine displeasure didst thou bear? Till at last thou didst breath out thy Soul upon the Cross, wast laid in the Grave, as a Malefactor, and all this by the Malignant Jews, for no fault, but thousands of good deeds, healing Sick, casting out Devils, raising the Dead: But thou didst arise by thine own Power, ascendedst to Heaven, and sittest at the Right-hand of the *Heb. 1. 3.* Majesty on high, which is thy proper Element, where thou art Negotiating the Affairs of thy purchased Church, and every individual Soul that is by Faith united to thee.

But will this Blessed Jesus, exalted so high, stoop so low as to cast a Propitious Eye upon so vile a Creature as I am? Yea, he looks upon it as his Interest, nay, as his Honour to own his meanest Member: It's no Presumption to say, *Let him kiss me with the kisses of his mouth, for thy love is better than wine.* Break through these Clouds that my Sin hath raised, shine on my Soul with the Light of my Countenance, send

thy Holy Spirit to plead thy cause within me; yea, to plead my Cause with thee, and then I doubt not but thou wilt plead my Cause with the Father: Thy Chariot is Paved with Love, and thou makest the very meanest Soul ride with thee therein; and dost bear them on thy Breast-Plate before the Throne. I have been comparing my Lord's Count-book in the Covenant of Grace, with what Counterpane I find in mine own heart, and dare appeal to the heart-searching God, thou knowest whether these workings be the Spirit of Adoption, thou knowest that I am not wicked, that there's no way (or undisturbed Road of Wickedness) in my heart I have Sin, but do not regard but hate mine own Iniquity: It's true, old alshes of youthful Lusts raise up new sparks in my Soul, both to inflame and torment me: But I trust in the Merit of Christ for Pardon, and the Spirit of Christ for Power against Corruption, and I hope I may say (with a great Man) let young and strong Corruptions, and his free Grace be yoked together, and let Christ and my Sins deal it betwixt them: They are too strong for me, not for him: If he be at my side I shall come off Victorious, and if he speak for me I shall be Prevalent; I shall be (in my fort) Omnipotent through Christ strengthening me: Yet my Lord alone shall be set in his own Chair

of State, and all the honour is due to him alone : If ever I speed in Prayer it is for Christ's sake, if I be exempted from Evil, it's through Christ, if Heaven come down to me, or if I mount up to Heaven, it's through Christ. Christ is Heaven, the best part of Heaven, all Heaven, yea, more then all Heaven, God in Christ makes Heaven.

It's some comfort to me to reflect upon the Communion of Saints, O what a brave cloud of Incense ascends daily from Earth into the Angels hand ! What an harmony of Prayers, breathed out of the same Spirit, beset the Throne of Grace : I am not alone, there's a sweet Symphony in the Ears of God, all pleading for the same things for Substance : But all these (as much Grace as they have, and as well as God loves them) they shall not prevail for one Mercy without this Advocate the blessed Jesus : O then how sweet, how precious, how prevailing an Advocate is Christ, we need not fear him, or be jealous of him ; however, I will believe good of Christ till he give me the slip, (which is impossible) and to take his word for caution, that he will fill up all blanks in my Prayers according to his Promise, and obtain for me what I want, and more then I ask, yea, more then I can think I need : My Lord bids me open my Mouth wide, but his ear is more capacious then my Lips, else I were undone : Sweet Jesus thou hast kindled a live coal in my heart, that I hope all the Water of Affliction

cannot quench, I must live and dye in thy debt, and never be able to pay the thousandth part; O that my heart were more inflamed in love to thee, delight in thee, thou that hast done all this for me, and put an earnest within me, wilt in due time make good the full bargain. My Head is in Heaven, and as he hath taken Possession for me, so he is Negotiating my Affairs there, and presenting and mending my distracted Prayers. All I can do is to hold out a lame Faith to Christ, holding out a stump instead of an Arm, like a lame Beggar, and crying, Lord Jesus work a Miracle, Lord mend the frame of my Heart, raise my Soul as high as Heaven. O that I could send up the Tribute of Praises to my well-beloved, and receive back returns of Prayer: My Solicitor is not tired with my broken suits, but the oftener and welcomer, so I be sincere, and his Grace must make me so: Lord help me to persevere in following hard after thee, and let me find a young green practice of Pleasure in my attendance on thee: O for some First-fruits before I reap the full Harvest! but give me patience to wait thy time; yet abundance of earnest will not diminish the Principal Summ: Let me have more of Holiness, and I shall have more of Heaven; but O give me an heart to improve the blessing of Jesus, to lay all my cares and burdens on him that's able to save to the uttermost, the more I can lay on him, the easier shall I be: Had he not been all sufficient he had been hard put

put to't since he undertook to be my Guardian,
 I have oft made foul work, but he hath mended
 what I have marr'd, and set all streight again,
 and I trust he will do so to the end. I often
 lose myself, but let me never lose thee; keep
 hold of me and I am safe, put my Tears in thy
 bottel, write my Prayers in thy book: Thou
 knowest what hath passed betwixt thy self and
 my Soul, and wilt not deny thy own hand-
 writing, and the workings of the Spirit of A-
 doption: Weakness I own, thy work thou
 wilt not disown. I lift and lift again this
 heart, these Prayers, these Praises of mine to
 put them where thou wouldst have them, that
 thou mayst carry them to thy Father, and to my
 Father for acceptance.

But Oh what astonishing damps are upon my
 trembling Spirit, when I rise off my knees and
 think, Will God hear such a distracted Prayer
 of a poor hard-hearted wretch? Surely Con-
 science saith no, but what saith Faith? A poor
 trembling Faith puts it into the hands of my
 Advocate, and then saith, he can make some-
 thing of it, and my eyes are fastened upon him
 at God's Right hand, and thereby Faith is e-
 rected, and despair gradually vanisheth.

I shall shut up all with a Pertinent Poem of
 Mr. George Herbert, called *The Bag*, page 143.

Away despair, my gracious Lord doth bear,
 Though Winds and Waves assault my keel,
 He doth preserve it; he doth steer,
 Even when the Boat seems most to reel.
 Well may he close his Eyes, but not his heart.

Hast thou not heard that my Lord Jesus did?
 Then let me tell thee a strange story,
 The God of Power, as he did ride
 In his Majestick Robes of glory,
 Resolv'd to light; and so one day,
 He did descend undressing all the way.

The Stars his tire of light, and Rings obtain'd,
 The Cloud his Bow, the Fire his Sphear,
 The Sky his azure Mantle gain'd;
 And when they ask't, what he would wear,
 He smil'd and said as he did go,
 He had new Cloaths making here below:

When he was come, as Travellers are wont,
 He did repair unto an Inn;
 Both then and after many a brunt
 He did endure to cancel Sin,
 And having given the rest before,
 Here he gave up his Life to pay our score.

But as he was returning, there came one
 That ran upon him with a Spear,
 He, who came hitber all alone,
 Bringing nor Adan, nor Arms, nor Fear,
 Receiv'd the blow upon his side,
 And strait he turn'd, and to his Brethren cry'd,

If ye have any thing to send or write,
 (I have no Bag, but here is room)
 Unto my Fathers hands and sight,
 (Believers) it shall safely come ;
 That I shall mind what you impart,
 Look, you may put it very near my heart.

Or if hereafter any of my Friends,
 Will use me in this kind, the door
 Shall still be open ; what he sends
 I will present, and somewhat more,
 Not to his hurt : Sighs will convey
 Any thing to me : Hark, despair, away.

The End.

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